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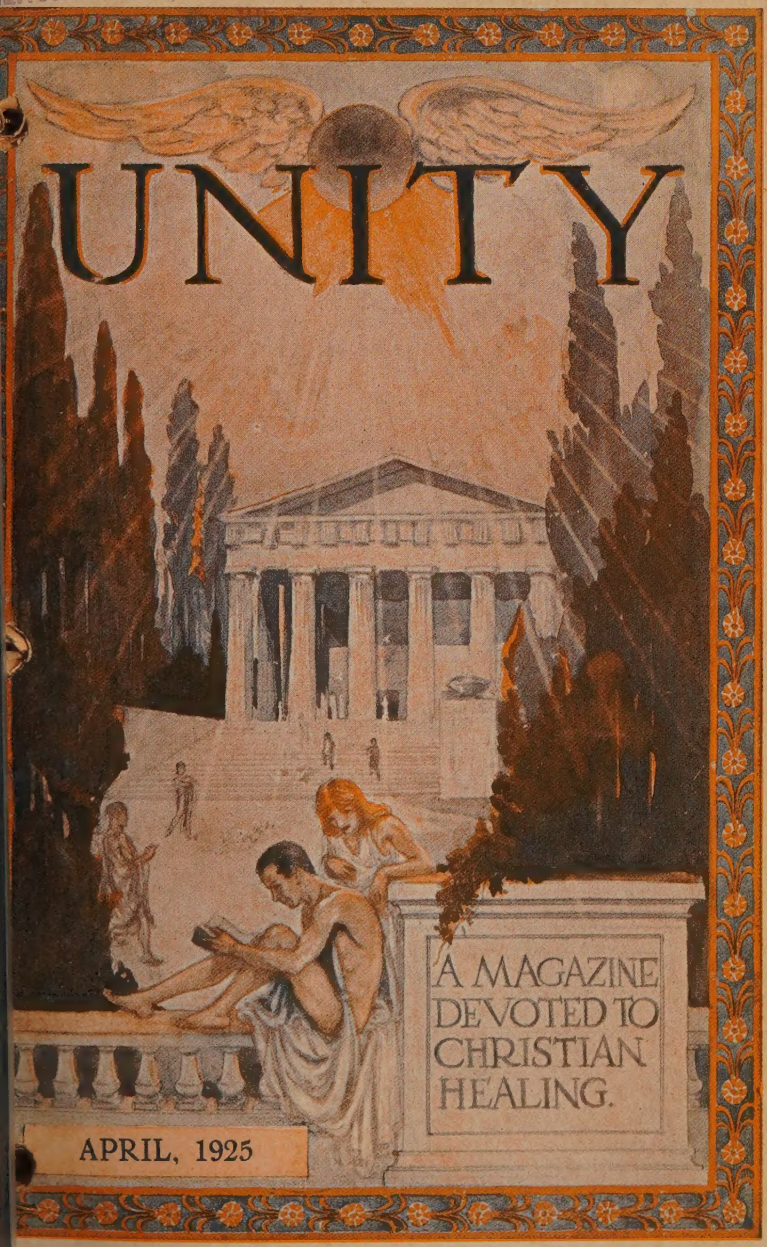
UNITY



APRIL, 1925

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CONTENTS

He Shall Receive a Blessing, *The Psalmist* 302
An Easter Lesson, *Charles Fillmore* 303
The Spirit of Love, *W. I. Hoschouer* 310
The Atonement, *A Silent Unity Worker* 317
Man's Real Work, *Ann Whitcomb Fairfield* 324
Realization and Materialization 330
Theodosia DeWitt Schobert
What is the Silence, *W. D. Baggett* 335

The Home 339
A Mother's Lesson, *Alice L. Ruth* 339
Sunday School, *H. Ferne Peck* 341
The Treasures of Wee Wisdom 345
Jessie Cameron Brown
Motherhood Department 347
Endowing the Child, *Mary Parrish* 347
Our Page of Blessings 348

Sunday Lessons 349
Establishing the Christ Consciousness 349
Christ, Our Resurrection 352
Spiritual Unity 356
Wisdom in Presenting Truth 360

Healing and Prosperity Thoughts, facing 365

The Christ Spirit 365

Society of Silent Unity 368
Extracts from Letters 369
Silent Unity Healing 372

Publishers' Department 381
Publishers' Notes 385
Where Unity Publications are Sold 388
For Subscribers in Foreign Lands 394

UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

HE SHALL RECEIVE A BLESSING

The earth is Jehovah's, and the fulness
thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands and a pure
heart;
Who hath not lifted up his soul unto
falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his
salvation.

—*The Psalmist.*

AN EASTER LESSON

CHARLES FILLMORE

IT IS plainly taught in the Bible that God created a spiritual, undying man; that death came into the world through transgression of the law, called sin; that sin was the work of one man, and that sin will be overcome, will be atoned for by one man. "As in Adam all die, so also in Christ shall all be made alive." Jesus Christ is the fulfillment of that promise.

The race has so long existed in the negative conditions that bring sin, sickness, and death that it is very difficult to convince men that they can live forever in their bodies. They have been taught the opposite —that death is natural; that death is part of the great scheme of life; that through death we progress to higher and better conditions—and this negative teaching has been a part of the race thought so long that death has come to be accepted as the necessary end of existence. But such is not the teaching of Christianity; it is not the teaching of modern science.

Science is proving that certain forms of life can be made to live indefinitely. Scientific experiments lead to the conclusion that the cellular life of which all forms are composed has within it the elements of continuity, that is, of continuous life. If your stomach were left alone by your mind, it would continually rebuild the wear and tear occasioned by the process of digestion. Every organ of the body is constantly renewing itself through the inflow of an unseen force called mind or life or spirit.

We should be continually renewing and spiritualizing our bodies, but we are not doing so, because of our lack of faith in our possibilities as offspring of self-existent life. We find it hard to believe that the

renewing and spiritualizing of the body can be accomplished, yet the history of the Hebrew race considered as an allegory shows that this is possible. A great people was brought forth and dedicated to the demonstration of this possibility.

We look upon the wanderings of the children of Israel in the wilderness as typical of our wanderings through materiality and ignorance on our way to the promised land—but we have always put the promised land away off somewhere in heaven. The teaching of Jesus Christ is that here now we can demonstrate over all the ills of the flesh, all the discords and inharmonies of the flesh, and finally overcome death as he did.

The lesson of Easter is to convince us that one man demonstrated what has been taught throughout the centuries in the religion of Christianity. Jesus evidently did not know in the beginning of his life that he was to make this great demonstration. He was a carpenter and worked with Joseph, but for thirty years he must have been growing in spiritual power. In meditation he doubtless caught glimpses of the great Truth, and it dawned upon him that he was the man who had been selected, or that through his own demonstration he had attained the ability to overcome the negative error thoughts, the sins that were tearing down the bodies of the whole race, and that he had the power to gain complete mastery over that human weakness called death.

When Jesus received the illumination and stepped forth as a teacher, he found it very difficult to impress upon others that he was anything more than one of the common people. He claimed immortality, he claimed that he was the Messiah that they had looked for, and they said: "This is ridiculous. We know this man. He is Jesus, the son of Mary and Joseph. We know him and his brothers and his sisters. We have been brought up with him. It is absurd to think that a man

can step right out of the common herd and become the Christ."

It is an old adage that a great man is not without honor except in his own country. From the physical viewpoint we are part of the common people and we will not concede that one of our number can by any possibility become divine. The Scriptures plainly teach that Jesus' own followers did not believe his claims that he was divine. They admitted that he was a great teacher. He taught truths that they accepted in the abstract, but they were not ready to concede that one of their number had attained the demonstration of Truth. In a sort of wonderment Jesus' disciples followed him, but they had not grasped the underlying truths that he was teaching—that the body is the temple of the living God, and that he could lay it down or take it up; that he was going to make a demonstration over death that would satisfy not only them but the whole world; that when he was ready he was going up to Jerusalem, to be crucified there. Christian metaphysicians see symbology in all this, but at the same time it actually took place.

Jesus Christ knew that he must demonstrate over death and that he must prepare for that test. He told all his friends that he was going to accomplish this thing, but they were incredulous. Peter attempted to dissuade Jesus from his announced purpose of going to Jerusalem to be crucified, but Jesus would not be swerved from his course. We often think that if Jesus would only come now and make a demonstration over death, we should all believe. Probably only a handful of us would accept him if he came among us today and made such a demonstration; the newspapers would say that it was a fake, a trick. The Scribes and the Pharisees and the doubters reported that the soldiers were paid to open the tomb and let Jesus escape. Incredulity exists today. That is the reason why the demonstration of eternal life is so difficult. That is the reason why it has

taken two thousand years to convince the world that it is possible for man to be raised out of the thought that death is inescapable. Even after Jesus Christ demonstrated the resurrection, the disciples found it difficult to believe him.

A woman was the first person to come to Jesus' tomb after his resurrection. Women are more receptive to Truth than men. Women have more spirituality and faith than men, but if today one died who had claimed that he would resurrect his body at a certain day, it is doubtful whether even the women would go to the tomb to see that resurrection. Mary and the other women did not go to the tomb of Jesus expecting him to be there alive. They did not expect to see him come out of the tomb; on the contrary they had spices and herbs for the embalming of his body. The body was not there and they began to inquire about it. The angel told them, "He is risen;" but they could not believe it, and they looked into the tomb. There were the grave clothes but the body of Jesus was gone. The disciples, when told that Jesus had risen, were skeptical. We are told that Jesus walked with two of them on the way to Emmaus and explained the Scriptures to them. After a time their eyes were opened, and they recognized him; then he disappeared from their midst.

Shortly after the incident at Emmaus, Jesus appeared again to the eleven, and to prove to them that he had the same body that he had had before his resurrection, he ate a piece of broiled fish. After that he disappeared again. All this would be thought "spooky" in our day and we cannot blame the disciples for being "affrighted."

Today the followers of Jesus do not understand the difference between the astral or ghostly body of the dead and the resurrected body of Jesus. There is a difference and that difference is made by the mental power of the individual and the way he thinks about

life, soul, spirit, and matter. If we believe that our bodies are the temples of the living God, we shall follow Jesus in the resurrection.

Why are we not resurrecting our bodies? Why are we giving them up to disintegration? Sin is the cause of death; then it must be that through the elimination of sin we shall come into eternal life and save our bodies from the disintegrating effects of death. In fact we are all striving for the resurrection of the body when we try to overcome its oncreeping feebleness. But our efforts are material instead of spiritual. We should remember: "It is the spirit that giveth life; the flesh profiteth nothing." We try in many ways to renew the life supply within us. Some very absurd methods have been advocated by so-called scientists to perpetuate man's life, to make him healthier, wealthier, happier. We all want more life, more happiness, more good. And we can have everything that we want if we comply with the divine law as did Jesus. Our bodies are composed of elements that are essentially perfect. We have not understood the law of harmony and have thereby thrown these primal elements out of adjustment. By our thoughts we are continually moving the cells of our bodies. The original impetus is given by the conscious mind, hence we must regulate our thinking to the end that harmony be set up in the cellular life through the whole organism.

It is very evident that Jesus Christ understood the science of righteous thinking. We hate our enemies, and have nervous prostration as a result. Jesus said: "Love your enemies." This is but one of many laws of mind activity that Jesus carried out in his life. We must first follow Jesus in controlling our thoughts, then we shall be able to follow him in the resurrection.

Jesus controlled his thoughts by harmonizing them, by continually thinking constructive thoughts, by continually bringing into action in his conscious mind all the mental factors that lead to the new life, to the under-

standing of what life is. We know that our bodies are destroyed by discord, by fever, and by other inharmonies. Fever is but a clashing of the cells of the organism, a tearing down process; but back of fever are resentment, hate, anger. We can trace every ill to some thought. We must eliminate these sinning thoughts. The sinning thought is the thought that fails to measure up to the high calling; it is not a true thought. We have limited our ideas to a small realm. We have thought that sin covered only the transgressions of the moral man, but I assure you that sin becomes visible in the physical, so we should look for a physical resurrection after we have crucified the carnal mind.

Jesus Christ laid great stress upon the power of the word. The word has two activities: One is the still small voice in the silence, and the other is the "loud voice" such as was used by Jesus when he raised Lazarus from the dead. In the beginning, "God said, Let there be . . ." and there was. We are offspring of God and our words have power proportionate to our realization of our indwelling spiritual kingdom. In the world today there is ample evidence of the power of words to heal, to make people happy. If you would recognize that power and increase it and apply it in all your thoughts and acts, the impetus given to your spoken thought would produce a body so constructed, so harmonized that it would renew itself and never would go to the grave. Jesus Christ did a work of that sort. He said that a man should be held accountable for his lightest word. He sent his word to heal people. He said: "If a man keep my word, he shall never see death." What were his words? They were words of life, of peace, of harmony. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth," but "This is my commandment, that ye love one another." So long as we have destructive thoughts, so long as we war in thought with our neighbor next door

or on the other side of the world, just that long shall we have inharmony, just that long shall we fall short of being true followers of Jesus. We must love, we must forgive, we must harmonize all our thoughts under the divine law; then we shall harmonize, heal, and resurrect our bodies.

THE ATTRACTING ATTITUDE

Having first earned the right to receive the thing or condition desired, we may with perfect assurance ask that it come to us, believing that we do receive it even as we ask. We must not, however, sit down with either physical or mental hands folded. Action is the forerunner of achievement, so let us always follow up our asking with whatever of action is possible, and with confident expectation that the sought-for good will, in a perfectly natural manner, soon become apparent above the mental horizon.

Thus do we create all about ourselves the attracting atmosphere, and soon many good things, for which we have not thought to ask but for which we are ready and which we can profitably invest for our Master-Father, begin naturally to make their way into our lives.

Universal law is the same, yesterday, today and forever. It never fails, and when we have sufficiently established ourselves in the faith that we can fearlessly step out on seeming void, expecting to discover His solid rock under our feet, we shall not fail; and in each of life's experiences we shall become aware of exactly what Christ meant when he said: "According to thy faith, it is unto thee."—*Elinor S. Moody; How to Demonstrate Health and Prosperity.*

The Christian Business Man contains articles of interest to the salesman, the professional man, the employee, the employer. Whatever your vocation, you will find something in this magazine of particular interest to you.

THE SPIRIT OF LOVE

W. I. Hoschouer

OVE is the spirit of God in man; that is the secret of its wonderful power over human life and human destiny. Being the emotion of immortal harmony in the heart, it lifts man to the sunlit heights of blissful experience. The heaven within is a reality to him who loves.

Love was not generated by human experience. It did not come into being through a struggle for appreciation or affection. It was born in man by the touch of God on his spirit, awakening in him that divine image after the likeness of which he was created. Since love is the essence of God, to love is to experience God. "Love is of God; and every one that loveth is begotten of God, and knoweth God." We sometimes say that God is life, God is truth, God is power; and so he is, but there seems something lacking in these definitions. When we say, "God is love," we lose the sense of incompleteness; we have a feeling of entire satisfaction; we know, too, that we can best understand God and have close fellowship and communion with him by loving him. It is quite probable that he can be really known in no other way. Intellectuality can point the way to God, but love is the way.

We are commanded to love God not that we may add anything to God, or that we may bring to him any greater satisfaction than he now enjoys, but that we may be able to appreciate him more. Approaching the great Father of all is like following a stream to its source in a crystal spring, where the pure water rushes forth to nourish the valleys below. The closer we draw to God the purer and holier we are. When finally we drink deep of his spirit and are lost in his love, we are at home in heaven.

Love is a peculiar power. It attracts everything that is like itself, but has no attraction for that which is

unlike its own nature. If we love, we are loved; if we do not love, ill will is our portion. Hatred ceases only by love. This is the testimony, even the positive assurance, of the masters. To pour out love upon hatred is to consume it and at the same time to find the soul of him who hates and to claim it for love. To love a brother who imagines that you are his enemy or that he is yours, is the surest and most vital way to worship God and to follow Jesus Christ. "A new commandment I give unto you, that ye love one another; even as I have loved you." "If ye love them that love you, what reward have ye? do not even the publicans the same?" "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." One soul won to loving by the impersonal love of another increases the kingdom of God in the earth, for His kingdom is the kingdom of love-filled souls. The statement of Jesus, "the kingdom of God is within you," is easily understood when we substitute for the word "God" the word "love." When we love we experience the joys of the kingdom.

Love is also the healer of mind and body. No error condition can long withstand its fervent harmonizing power. Discord cannot exist in an orchestra when all the instruments are tuned alike and everybody performs according to the rules of the music; likewise, when every faculty in us has been tuned to the divine accord and we live in that way, nothing but harmony can manifest in us. Love melts into itself all elements that would stand stark and discordant if love were not active. Mental jazz, the wrecker of mind and body, is displaced by constructive harmony when divine love rules in consciousness. Divine love softens hard mentality, humanizes stubborn will, and purifies the affections. It spiritualizes desire by lifting it above the sensual and by fixing it on the realities of the kingdom of God. Only those who love can hope to understand life or enter into it deeply.

It is a well-known fact that love as it expresses in human experience is irresistible. It will have its own sweet way with men and women despite conventions and selfish considerations to the contrary. This is because it is unconditioned free spirit. Human beings are subject to conditions, but God in them is not. Love being God emotion in man, it partakes of the limitless and eternal and quite overtops the calculations of expediency and self-interest. Besides it gives man the truest and most compelling satisfaction that he knows, thus enlisting in its behalf both desire and will, making an unbeatable combination.

If we regard love as the emotion of Spirit within us, we shall have a clear idea of its true nature. It is not individual and personal like thought, but universal in its power and appeal. It is heaven in every heart that gives it room. The effect of loving is so spiritual that under its power self is forgotten and one's world is enlarged to include at least one more person. Love expands the consciousness by tuning the soul to universal harmony. When people feel alike they act together for the good of all. Self-advantage is not thought of when love awakens man to a consciousness of divinity within himself. Denial of self, we are told by the spiritual seers, is the way to Christ attainment. One's spiritual progress is very slow while he is bent on getting something for self, but as soon as his attitude is changed, the free-flowing life of God freshens his mind and his body, making him more fully receptive to Truth and quickening every faculty to renewed and continued spiritual effort. The selfless urge of love is the greatest incentive to righteousness that man can ever know. The holiest moment any one ever experienced was that in which he did something for another in utter forgetfulness of himself. To be entirely free from self-consciousness, and with full concentration on the task in hand—lost, as it were, in an impersonal service—is to have a taste of heaven.

Love, being the movement of the All through all, has no opposition. It is the only power that is a law to itself. People sometimes try to be a law to themselves but they invariably fail. It is not possible for any one to do as he pleases, but it is possible for love to do as love pleases; that is, love, true to the law of its nature, moves on to the accomplishment of its purpose irrespective of all conditions. It has no opposition because it is all attraction. There is no repulsion in love. All mental forces have repulsion as well as attraction, but love is not of the mind or personality of man. Love is of Spirit, or I AM, and therefore is not to be governed by mental limitations.

In its free, universal action, love is like the rhythmic beat of wild waves on wild shores. The waves lap the rocks and fall back in white spray, but again and again they come; they express constant activity, eternal restlessness, as it were, seeking, trying, accomplishing, until even the rocks are worn away. Such is the spirit of love in human hearts. Its waves of rhythmic joy will beat unceasingly against the intellect and the will of man until all mortal hardness is dissolved. Always reaching for its own, never at rest, identified with man's most terrifying experiences as well as with his calmer, holier moments, love swings on, always working God's will in the heart, always purifying, redeeming, illuminating, and inspiring.

There is something of the wildness of primeval nature in the love-spirit in man. The lover is a mystic seeking union with love in everybody and in everything. Mother Nature takes him to her heart with mild and fond caress. The flowers smell sweeter, the air is softer, the earth more alive to him who loves, even in the human way. Blind to faults, awake to fundamental realities, love finds the straight and narrow way from self to God.

Love is the Spirit of God in the world reconciling people to each other and to Him. It would be difficult to put into words a more accurate designation of love

considered from the standpoint of action. Let us think of love in that way. Let us know that when we love one another we are expressing the creative purpose of God and that God in his inmost Spirit is living in and expressing through us. "For we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." God loves us with an everlasting love, which is our guarantee of immortality. Eternity is tolerable only when we think of it in terms of love. To contemplate living forever in the narrow, cold prison house of self chills the soul with horror. Only when we view our continuous ongoing in the light of affection, loving and being loved, do we care even to attempt the bold adventure. Without the saving, purifying, redeeming power of love the light of God would die out of the soul and man would be submerged in materiality, in hopeless ruin. The silver cord of life may break, but the golden cord of love twined about the heart delivers man even from the grave.

It is only when we consider love as it appeared in Jesus Christ that we find it in its most exalted form. How unconventional, primitive, and universal was the love of the Master! He was love itself in personal form, stepping down beside the lowest of the low, eating with those whom the Pharisees passed by, regarding not the commandments of men, living the free life of Spirit. Yet the fineness and the scope of his love included all morality. He disregarded manmade rules solely because he lived by a higher law and did not need the restraints of the lower vision. He went on his appointed way unmindful alike of censure and of approbation. He touched the lepers and healed them. He blessed the scarlet woman, and under the inspiration of his love she went forth to a new life free from sin. In his fearless, splendid life there were no repulsions. Even those who crucified him were drawn close to his warm heart of love. "Father, forgive them; for they know not what

they do," was love healing the hurts of the crucifixion, and preparing the crucified one to rise again. Only love can die for others and bless them in the dying. He who is consumed by divine love shall rise in the resurrection of the just, a new creature, made perfect in the image of the Almighty.

The spirit of love in Jesus caused him to exalt a little child above the wise ones of his day. What but love would do that? Does an intellectualist ever set a little child above a philosopher? Does the personal ego permit one to feel that he is like a child? Only the love of Christ can create the humility that is one of the most striking qualities of true greatness. The deep understanding of Jesus not only intensified his love but it also lifted him so far above common humanity that we can with extreme difficulty associate him with ourselves. Were it not for his own solemn assertion that all who are born of the Spirit are sons of God and, when they are perfected, are to do the works that he did, we should hesitate even to try to follow him in the regeneration. Trusting in his word, we can "launch out into the deep," certain that we shall find the home port of full realization.

There is a deep appeal also in the love abandon of Jesus Christ. "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head." That was his answer to certain ones who in the heat of their enthusiasm came to pledge themselves to his cause. "You do not know what you are facing," he might have said; "I am here as the voice of God in the world calling it to repentance and salvation. I am not bound by man, or to man, or by conditions, but I assume man's limitations to help him to rise above them. If you wish to follow me you must be willing to forsake father, mother, wife, sister, brother, home, and all else for the sake of my kingdom of love." It is not strange that this was to them a hard saying and that many turned back long before Calvary

loomed large before the Master, but as Jesus himself proved, when we have forsaken all for the kingdom of God, we have but repossessed all in a higher and finer form. However, we must give up everything as if we lost everything in the giving up. This is implied in the nature of love, which always gives without thought of return. To qualify allegiance in any spiritual undertaking is to fail.

Lastly, to those of the mystic spirit, there is a heart-searching loneliness in the love of Jesus Christ. Hated by his enemies and misunderstood by his friends, he stood alone with God, calmly trusting the Holy Spirit of Truth to make clear to the world the meaning of his life and his message. The future was to him like the past, in that its chief value lay in the light thrown on the present. Once he stood on Olivet overlooking Jerusalem. The city of mystic memories and heart-breaking associations lay below him shrouded in the subtle mists of human mortality. As he gazed upon it and thought of its unbelief, the specter of retribution arose before him. "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Love suffered, but loved on to the end of suffering, saving by sacrifice those who would not respond to the kindly act and the spoken word of wisdom. And when he was hanging on the cross, the world dark about him, the very earth reeling under the cosmic forces identified with the crucifixion, men driving a spear into his side, offering him vinegar to drink, railing at him—even in that climax of human hate, changeless love forgave and in forgiving stepped into the glory of the resurrection.

"And I, if I be lifted up from the earth, will draw all men unto myself," is Love's final benediction on the sons of men.

THE ATONEMENT

Written by a Silent Unity Worker

(The comment from a reader and the explanation given herewith touch on points that interest many students of our literature. For the benefit of all our readers we publish the correspondence.—The Editors.)

I have just looked over a copy of your paper and find it good, but the most important thing is lacking: How shall a person deal with past sins? Sadly lacking in your literature is this: The blood of Jesus Christ, God's Son, cleanses us from all sin. Without this fact and doctrine no one shall see God. Jesus and Him crucified is what the world needs; all else, Paul said, let it be accursed.

IN OUR writings we do not say much about "*the blood* of Christ," but in our everyday lives we are seeking to make practical the truth that Jesus Christ taught; this we believe to be the principal thing. "By their fruits ye shall know them," Jesus said. We esteem the teaching of Jesus above that of Paul, for we believe that Jesus was the master teacher. He said: "He that eateth my flesh and drinketh my blood hath eternal life; . . . for my flesh is meat indeed, and my blood is drink indeed." He also said that "he that eateth my flesh and drinketh my blood abideth in me, and I in him."

We are convinced that this teaching of Jesus did not refer to his physical flesh and blood, because no one would be expected actually to eat and drink them. He was speaking of a spiritual truth which lay back of the outer seeming. John was doing the same thing when he made the statement: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." It is the spiritual quality of the divine life back of the blood—the blood being an earthly symbol of spiritual life—that redeems and cleanses from sin.

It is because the Christian world as a whole has based its faith entirely on the literal aspect of the cruci-

fixion and the blood and has refused to see the spiritual truth which alone saves, that the average Christian goes on living in sin after having professed to believe in Christ. He may conform to the Christ standard in a few outer actions, but he falls short of the divine in most particulars, just as he did before he believed; he does not really enter into the overcoming life at all. So his belief in the blood must be short of the real truth that saves.

From Jesus' teaching, from the text in I John 1:7, from Paul's words in Romans 5:10, and from our own experiences in overcoming, we are assured that the blood which saves, the blood which actually makes us pure, holy, and sinless, and so redeems us from inharmony, sickness, and death, is the risen life of the Christ. The Christ life becomes incorporated into our very lives and cleanses us from all shortcomings. We eat his flesh by recognizing the spiritual substance out of which his resurrected, glorified body is composed and by affirming this substance to be the very essence of our bodies. We drink his blood by understanding, and by appropriating through affirmations, the one divine life that he incorporated so faithfully into his own organism that it raised his body from the tomb, thus making a way out of death into life for us. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

The whole of the saving truth is summed up in Col. 1:26, 27, where Paul tells us what the mystery is that had been hidden for ages and generations, but is now revealed: This great mystery is "Christ in you, the hope of glory." When we understand and realize this truth, then we look no more on the outside for a savior; "though we have known Christ after the flesh, yet

now we know *him so* no more." We know Christ as living Principle, the Son of God in us, redeeming us from all sin and from all the results of sin, even as Jesus Christ taught and demonstrated. He was our example, and we should follow in his steps. His crucifixion, his complete letting go of mortal consciousness, must be fulfilled in us by our denial of error and by our releasing error from our lives until they hold only good. His resurrection into newness, fullness, and perfection of life for both soul and body must also take place daily in us until we are transformed completely into his likeness.

"I die daily" and daily I am resurrected with Christ into newness of life. This must continue until the process is complete and I become in reality like him, within and without. Until then I shall not be fully saved. I may be declaring fullness of salvation by faith in Jesus Christ, but salvation must be worked out perfectly in my mind and my body; a complete transformation into his likeness must be made throughout my whole being before I shall have demonstrated salvation.

We have salvation from sin, both from past and present sin, from every root of error in us, through Jesus Christ and his outer ministry, crucifixion, and resurrection, as well as through the more interior work that he did for the race. That is, we have this salvation if we keep his words and really go all the way with him, to the putting off of mortality and error and to the complete putting on of the Christ. Every person who dies, who lets his body go to the grave and see corruption, reaps the wages of sin, in degree at least, for the wages of sin is death. This death is the disintegration of the body. "Dust thou art, and unto dust shalt thou return" was the penalty that was put upon man for falling away from his conscious unity with God, the one source of all life and saving truth. The penalty never was hell-fire after death.

Right here on earth man reaps the result of his errors and shortcomings, in diseases, poverty, strife, inharmonies, and sorrows of many kinds, until finally he entirely lets go of his body, which goes into the grave. Jesus Christ came to save us from such experiences, and our observations have shown us that those who believe only in the literal blood of the outer man Jesus Christ suffer all these experiences regardless of their professions of salvation. The fruit of their belief shows that they are either wrong altogether or else they fall short somewhere. We have come to the conclusion that they are not wrong, but that they fall short; they do not go far enough in their understanding and acceptance and practical application of the truth that Jesus Christ came to bring to light.

To be saved, man must believe on Jesus Christ. He must believe in all the ministry of Jesus, not only that which showed forth in the outer, but the interior overcoming and work also; this latter is in reality much more extensive than the former. Man must make Jesus' teachings and doings practical in his own thoughts, words, and acts, since faith without works is dead—fruitless.

In our teaching we emphasize the practical side of Truth, the real putting away of the mortal and the putting on of Christ, that we may reap the fruit of eternal life here and now, where we need it, and that we may prove the teaching of the Scriptures true.

We believe that the individual whose thoughts are stayed on God—on that which is high, holy, good, and true—will be kept in perfect peace in mind, body, environment, and affairs; therefore in the strength and dominion of the Christ within we endeavor to order aright our thoughts, as well as our conversation and our outer acts. We believe the statement of Jesus Christ, "If a man keep my word, he shall never see death," so we are earnestly seeking a correct understanding of

his sayings, that we may keep them in thought, word, and deed. We believe his words as given in John 11:26, "Whosoever liveth and believeth on me shall never die;" hence our every effort is to strengthen our faith in him and in all for which he stands spiritually to us, that we may be made perfect like him.

The Bible reveals many wonderful truths that are to be practiced by us day by day in order that we may come into the fullness of good that the Father has for us. All these truths depend on Jesus Christ, not only upon our faith in him but also upon our putting his sayings into practice. So while we seek to give credit to whom credit is due, and while all our teachings are based upon the teachings of Jesus Christ, we do not believe it to be wise to dwell much upon the literal blood and crucifixion. We do not think it wise because the Christian world has crystallized its thought about that subject to such an extent that it has shut out the real practical teaching of the Christ; for this reason the Christian world is not demonstrating over sin and the results of sin—disease, sorrow, poverty, weakness, inability, and death—as it should.

The religion of many in this day is one of words only. They expect no actual salvation here and now, where they need it so much, but they think that after they die, after they have reaped the wages of sin, they shall escape hell and go to heaven away off in the skies somewhere, away from "this wicked world." They think this even in the face of Jesus' teaching that "the kingdom of God is within you," and that "the kingdom of heaven is at hand." His parables about the kingdom of heaven also teach clearly that it is a condition and not a place with some certain location.

It is time for the Christian world to be pried out of some of its old idolized idealisms that get it nowhere; it is time for the world to awaken to the truth that will really do something for it. So we refuse to shape our

teachings and expositions of Truth to suit the minds of a certain type of religious persons. Unless religious convictions are stated in the terms that they have always been used to, they, like the Pharisees of old, think that all is wrong; "You don't believe in the blood" is one of their favorite accusations. The fact of the matter is that we believe in the saving power of the blood of Jesus Christ much more than they do, for we see in Jesus Christ's blood a spiritual quality that comes into direct contact with us now and really saves and redeems us from sin and its effects.

To our many readers who may incline to the long-established religious forms we would say this: Try to enlarge your ideas of God and of Jesus Christ until you too may comprehend something of the wonderful possibilities of spiritual realization and attainment.

Let us not make such a personal idol of the outer man and fall so far short of an understanding of the truth that He said would make us free indeed, that we shall ignorantly deny him in our lives. "Why call ye me, Lord, Lord, and do not the things which I say?" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Man is blessed in his doing (See James 1:25), and not in using a certain accepted, stereotyped form of words to express his religious belief.

Do not be deceived by words. "By their fruits ye shall know them." "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." If you are bringing forth these fruits in your life, then we shall know that you believe, whether or not you tell us of your belief.

We human beings are prone to be like John, who said to Jesus: "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us." Let us rather have the broadness of vision and

loving consideration of Jesus, who answered John: "Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me."

THE GIFT OF HEALING

To speak of the gift of healing as something limited to a few people, at a period when the world needed to be aroused from its lethargy by something spectacular, is no more in accordance with truth than is the belief that all men might heal, regardless of their spiritual fitness or unfitness.

God's gift of healing to mankind is not something that is superadded to a man, a natural accomplishment like a new language. Rather is it a development of a latent capacity or power which is at the center of every man who is above the beast. Some have apparently more natural fitness than others but this is because of a more spiritual preparation, either before birth or in very early youth. In fact the gift of healing is nothing more or less than the reward which comes as the natural result of seeking first the kingdom of God and his righteousness. This rare gift may be acquired through education but this education must be more spiritually scientific than intellectually academic, for one may know a great many things and yet not know the one thing needful to the desired end of Spiritual healing. The world is going through great upheavals, not only materially but spiritually, and the religion of the future will not be a fantastic philosophy but a science which will unravel the hidden mysteries and unlock the doors to man's inner and highest potentialities.—*The Gleaner.*

All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, as the plant has root, bud, and fruit. Trust the instinct to the end, though you can render no reason.—*Emerson.*

MAN'S REAL WORK

ANN WHITCOMB FAIRFIELD

THE CAUSE of your joys and your sorrows is neither the events that occur in your life, nor the people with whom you associate. The cause is your attitude of mind concerning the circumstances that surround you, and your feelings toward your friends and your foes. It rests entirely with you whether you become a slave, cringing under the burdens of heredity and conditions, or whether you see in each tribulation something that gives you a glorious opportunity to use the God power within you to overcome the difficulty and to establish in its stead peace and gladness.

Many persons who are excellent doctors, lawyers, merchants, chiefs, are unsportsmanlike when they play the game of happiness or of health. While they may be marvels in their professions, using the obstacles in their paths as opportunities to show forth their ability, they may accept their personal problems (disease and unhappiness) as hindrances with which they have no power to cope.

A large part of the world has come to accept with apathy the finest game and the best work in the world —an understanding and a mastery of self. Most men act as if fate had given them burdens that they are unable to discard.

On the other hand, a man who is a chess enthusiast glories in a tournament in which he has a chance to measure his skill against excellent players. He will not rest content until he has grown familiar with all possible combinations of the movements of his pawns, knights, bishops, castles, queen, and king, and ever he will wish to beat the man who plays the game a little better than he himself.

If a diplomat has been given an intricate and

delicate matter of state to handle, knowing that his country's welfare in that particular case depends upon his complete knowledge of the subject and his keen insight into the characters and the minds of his associates, he will rejoice that his country has honored him with the commission and has trusted in his judgment and finesse. He puts forth every effort to learn all the facts about the case, and he studies every international law that governs the situation. He exults in the chance to pit his wits against the cleverness and the adroitness of his opponents.

The true teacher works with joy to perfect himself in the art of explaining so clearly to his pupils the principles back of a difficult problem that his pupils will in the future be able to reason out for themselves any problem that is based upon the same principles.

A musician eagerly sets about perfecting the execution of some masterpiece that he wishes to play, and he willingly spends days in practicing a difficult cadence in thirds.

A writer delights to study words and their fine shades of meaning, that he may express himself in the most artistic and graphic language.

But let almost any one of these professionals come face to face with some personal problem and he will quail as a beaten animal quails before the keeper whom the beast could destroy if it only understood its power to be master of the situation.

Of course every man wants to believe that he can heal his loved ones, provide for their earthly needs, and bring happiness into their lives, even if he has not yet grown into the larger outlook of desiring to give healing and peace to all mankind. But man, as representative of the race, has not yet unfolded to realization of the important part that he is to play in life's drama.

The reason why man has thus far been such a slacker about attempting the work that he and only he

can accomplish, his own uplift, is that he has lacked confidence in his power to overcome sickness, want, and unsatisfied longings. He has felt that he had to look to some agency outside himself in order to gain freedom from these shackles.

If a man knew that he had power within himself to master disease and heartaches, or if he had any intimation that he had a fighting chance to win in that game, he would feel his blood tingle and his heart thrill with joy, and he would begin to overcome the hazards of his life. His mental reaction would be similar to that of a golf enthusiast who buoyantly starts out for an afternoon on his favorite course, knowing that within himself resides the power to send his ball over bunkers, land it on the green, and tap it into the cup. The "sportier" the course, the better the golfer likes his game. True, he does not always reach his highest expectations, but he knows that his success depends entirely upon his own efforts. Likewise man's power to master his emotions, his desires, his health, his sorrows, and to make them yield him health and happiness lies within the same mind with which he has conquered the outer world that surrounds his inner kingdom. Omar Khayyam assumed his responsibility by saying, "I myself am heaven and hell;" and James told the twelve tribes: "Count it all joy . . . when ye fall into manifold temptations . . . that ye may be perfect and entire, lacking in nothing."

Here is an interesting feature of man's attitude toward disease and unhappiness: If a man were asked whether he believed in the omnipresence of God and the teachings of Christ, he would stoutly aver his allegiance to such a doctrine; but if one continued the inquiry and asked, "Can you heal the sick, drink poisons with impunity, walk upon the water, or perform any of the miracles that Christ performed?" the man would probably doubt the sanity of his questioner.

People read the Scriptures over and over again

without catching the idea that Christ taught that all who believe on him will heal the sick through the power of God in themselves. Exactly as Christ stated the facts about them, they have eyes to see and ears to hear, and they see and hear not. During their reading of the record of Jesus' teachings, people allow their reasoning faculties to slumber and they translate the sentences of the New Testament according to the race beliefs, instead of giving their own interpretation to the plain and simple words that Christ used in his teachings.

Christ unequivocally stated that there are certain signs that follow them that believe. He did not speak only of the eleven who remained faithful, although he was talking to them. Jesus did not say, "you who believe," but "them that believe."

You may say that you believe the teachings of Christ, but do you stand the test and produce the signs? If you pass the test, you "count it all joy . . . when ye fall into manifold temptations," because you are given an opportunity to change those temptations into triumphs, through the magical power of God within you.

If we say that we believe what Christ taught, then we must have faith to think that there resides within us power to do greater works than Jesus accomplished while he tarried upon earth. He stated that those who had seen him had seen the Father, and "I am in my Father, and ye in me, and I in you." So we are a part of God consciousness, with God's power and God's love within us to work miracles.

Man, as part of God mind, seems to be a necessary factor in the art of Christian healing for himself and for the race. It is evident that if God could heal or thought it best to heal without man's coöperation, today there would be extant no disease or poverty or heartaches. It is quite plain that man must work with God to bring about the health of body and the joy and peace of mind for which he is striving. Christ expressed

his whole plan of life in these words: "My meat is to do the will of him that sent me, and to finish his work" (A. V.).

We, then, as part of Christ, are to finish the work of that part of Spirit mind which is manifesting through the humanity of today.

Is not that an unprecedented honor—to finish the work of a mind that in every inanimate object or living thing has shown a knowledge that has infinitely surpassed any achievement of the people into whose hands He has committed the sacred trust of completing his task? Man, thus far, has been capable of controlling only partly that which he has found at hand ready for his use, but Jesus Christ prophesied for him that he should do greater works than have ever been seen or recorded.

Measured by Christ's standard, it is evident that most people do not believe, because they do not heal their bodies, their minds, or their affairs; but each man wants to believe in his God power, and the important question is: What method is he to use to discover his own power?

Man, as part of God intelligence, must use the same methods that God used when he wished to bring forth that which he desired from the unseen and unrecognized inner world into the seen and known outer existence. "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word" as used in the original text included the idea as well as the spoken words. If man wishes to discover God within he must use God's creative words and speak Him into outer manifestation, as health, as happiness, as power, as kindliness, and as love.

If a man wants health he is to affirm it; he is to think health; he is to see health with the inner vision; he is not to recognize the appearance of disease in the outer world; he is to see illness as a phantom made of

untrue thoughts; he is to know that right thinking can instantly change diseased organs into active, living instruments performing their proper functions for the body.

Many people have felt that Christian healing was an intangible something without any scientific basis, but it is founded on a principle as well based in facts as the laws that govern electricity. We do not see either electricity or thought; we only watch their manifestations; when we tune into a spiritual healing we are having turned into our bodies a vibration more powerful than we can now realize.

Watch your thoughts. See how often you think and speak of disease and unhappiness and how seldom you talk of health and joy. Remember that destructive thinking tears down your body, while right thinking builds beauty, health, and joy into your body and your surroundings.

Our real work is "to finish his work," to bring into outer expression all the glorious ideas that God has conceived.

THE LIVING CHRIST

Who looks for Christ within the tomb,
Like they who came at early dawn,
And knows His presence fills it full,
Laments the fact like Mary, torn
With doubts and fears and hopes forlorn,
Will search in vain, his presence hid.
But he who looks at all around
And knows His presence fills it full,
The living Christ will find always.

—*Rex Morgan.*

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.—*The Master.*

REALIZATION AND MATERIALIZATION

THEODOSIA DEWITT SCHOBERT

CONSCIOUSNESS is that capacity of mind by which one recognizes existing conditions, within and without. Spiritual consciousness is that consciousness which enables one to know, to understand, and to realize spiritual things. To realize means to make very real, or to cause to seem real; to conceive of as real; to apprehend clearly; to become conscious or sensible of a thing as really existing, even when one cannot prove its presence and existence by the outer senses. "To realize Truth is to have an inner consciousness of it." No individual can give this realization to another. It must come from the Spirit of truth within.

Realization is a factor in every true, effective prayer. It is the work of Spirit in man after man has done his part in making conscious contact with Spirit. There are four distinct steps in prayer, or the silence. First, you take words, true words dealing with that which you wish to realize and demonstrate, and you turn your attention from the without to the within, where God dwells in you. The second step is concentration: You speak the words silently, or first aloud and then silently, until your thought becomes focused upon them to the exclusion of all other ideas. Next comes meditation: You think about the statement of Truth that you have been declaring, and you try to get an understanding of it by analyzing it and asking for light on it. As you think earnestly about the words that you have affirmed and about the power of Spirit in them and back of them, you get deeper and deeper into the stillness, until from within the depths of your being there comes an assurance of the fulfillment of the words that you have been holding. Something not of your personal self causes you to know that your words are fulfilled. This assurance,

this conscious recognition and strong feeling that what you have been affirming and meditating on is accomplished, this something that makes the fulfillment seem very real and close at hand, is realization. It wells up in your consciousness so freely, so joyously, so spontaneously, and so fully that you know it is of God and is not due to personal effort on your part.

All that you can do by your own effort is to get still, and thus bring yourself to a state of receptivity to and unity with Spirit, a state in which the Christ within you can reveal himself and can make manifest to your inner consciousness the blessing that you desire. Even the stillness which precedes realization cannot be attained by hard, personal effort. It is more of a "letting go" process, so far as personality is concerned, a quiet, persistent laying hold of the good that you wish to realize.

It seems that this inner realization is identical with faith, which Paul tells us is the "assurance of *things* hoped for, a conviction of things not seen." When the inner realization springs up within one, concerning any attainment or demonstration that one wishes to make or concerning any matter in life that has been presented to Spirit for illumination and adjustment, one knows deeply and all-absorbingly that nothing can shake him in that knowing. This faith, or realization, is of God, not of man; hence it abides until the outer manifestation or fulfillment of the inner vision comes to pass. The outer manifestation itself is at hand when this stage of inner realization is reached. If one is seeking healing, praying for and affirming health, and doing his utmost to be true to the health idea, he will come to realize health. When he gains this realization, even though outwardly there is no sign of health, he knows that he is healed, just as surely as though health were already manifest—and the manifestation will come about quickly.

Realization is the point of contact between the con-

sciousness and the Spirit of truth within the soul—the result, we might say, of contacting Spirit. All our work in prayer, in denial and affirmation, in concentrating and meditating on words of truth, is that we may consciously contact the Holy Spirit; as soon as we have opened ourselves to this inner Presence and have become truly receptive, Spirit does the rest. Spirit cannot be consciously active in us and in our affairs so long as we are tied up in the personal with the doubts, the limited thoughts, and the beliefs of the personal. But the moment that we have succeeded in stilling the outer, personal man of sense, and, by taking words of Truth in prayer have prepared the way for the descent of the Holy Spirit into our consciousness, God works in us to will and to do his good pleasure. Then we know; we realize the presence, the perfect sureness and reality of our good, and in due season—perhaps immediately—the outer demonstration is brought about, since materialization follows realization.

Man has been in the habit of designating substance as "matter" when it has been condensed to form or has become so slow of vibration that it can be seen with the outer eye. In other words, that which pertains to the physical, visible world, mortal man has named "material." When anything materializes, it appears as a material form, it becomes a recognized fact. Materialization is the act of materializing, or state of being materialized. Realization, materialization, and manifestation (or demonstration) are so closely united that they interblend. One cannot draw a dividing line between them and say: "Realization leaves off here, and venture, he means that he has actually obtained the word "realize" is: "To make real; hence, to accomplish." When a man says that he has realized a certain amount of money on some property or in a business venture, he means that he has actually obtained the money, that its attainment is an accomplished fact. Like-

wise when we arrive at the point of realization in any demonstration or attainment, the outer manifestation is at hand.

Sometimes we get an assurance of something when we are not in the silence, when we are not consciously praying. Perhaps we have been denying and affirming and trying to make some demonstration, but have not become still enough to enter into the realization of it. Spirit within us, however, yearned to meet our need, just as we inwardly continued to desire the fulfillment of the need. Then later, when we were about our work and perhaps consciously thinking about other things, the inner evidence or vision came to us. This too is realization, and it comes just as soon as we let go of the personal sufficiently to permit Spirit to work in our consciousness in a way that is comprehensible to us. When we try very hard to get away from the outer seeming, our own efforts seem to hold us in it. This is because we are bound up in the personal. But if our desire is true, intense, and abiding, God will acknowledge it within us, at the first opportunity.

One person cannot realize Truth for another; all realization comes from the Spirit of truth within the one who does the realizing. However, one who has strong faith in God and has a certain degree of spiritual understanding can speak the word for another, and the quickening power in the word will take root within the consciousness of the one for whom it is spoken, and will become a very great factor in enabling him to realize and demonstrate his good. Otherwise there would be no need of teachers and healers. But the greatest work that the teacher and the healer do is to help others to see wherein their good lies and how to attain it. Then this good is worked out in each one individually, in coöperation with his own indwelling Lord. Paul planted the word of life and of truth in many people by his preaching, but God alone gave the

increase, the illumination, inspiration, and realization, to each one who heard and heeded.

Just one word more in regard to demonstration: In order that the good that one has realized may materialize, there is often some outer step to be taken by the individual. For instance, when Jesus told the man with the withered hand to stretch forth his hand, the man made a physical effort to do so, and as he thus acted upon his faith, strength and healing entered into his hand and it manifested wholeness. Even so, in being healed, in bringing about success in financial affairs, or in making any demonstration in the outer, if an inspiration or a prompting of the Christ within comes to us, we must act upon the inspiration or prompting, that our realization may become fully and quickly manifested.

HOW TO KNOW WHAT IS GOOD

How shall we achieve this spiritual quality of knowing good whenever we meet it? Despise no one; do not even despise yourself. Do not say, "I was not born good." "What God hath cleansed, that call not thou common or unclean." Since you are a child of God do not despise yourself. Do not set yourself down as a person too commonplace to become one of the saints of God. Every human life is holy. Do not hate your body. Do not mortify your intelligence. Do not despise your emotions. To do any of these things is to call what God has cleansed, common and unclean. It is God who made your bodies. There are people who think they can get nearer to God by ill-treating their bodies. They are heroic, but mistaken. Those Christians who think they please God by stunting their intelligence (as though it had not been given to them by God) are mistaken.—*A. Maude Royden.*

Subscriptions to Wee Wisdom that you send in for the little folk represent investments in the development of character, which will bring you satisfying returns.

WHAT IS THE SILENCE

W. D. Baggett

(Extracts from an address delivered before the Galveston Applied Psychology Club)

TO TELL another about the silence is very much like telling him how to know himself. I can know myself, but only you can know yourself truly. There is something mysterious about one's consciousness of himself and of the deeper self within him that we designate as the Christ.

To one untrained in metaphysics or in psychology there is in the word "silence" a meaning of vagueness, a hint of hazy, far-off possibilities. But what really is the silence, and what should it mean to you? The silence is a certain state of mind in which one may accelerate his consciousness of wisdom, love, and faith, and in which he may receive ideas more clearly than in other states of mind.

More than an accelerated consciousness is to be attained in the silence by those who seek earnestly. There is an objective silence and there is a subjective silence. In the objective state one is, as it were, on the outside of God but feels His presence and power. In the subjective state one is in the very consciousness and being of God, and not only feels His presence and power but realizes oneness with him.

In the silence there is no sense of vagueness, no negative state of mind; there is no blank staring into thought space, without coherent ideas. Ideas come naturally and freely, and are generally definite and clear-cut. What one experiences in ordinary thought one experiences in the silence with greater richness and purity, with greater clearness.

In the silence we contact a Force within. The definiteness of this contact depends upon whether we

are in the objective or in the subjective consciousness. In the deeper or subjective state we get not merely contact, but an at-one-ment or realization of identity with Spirit.

Contacting the great Source within brings one to the realization of the littleness of the personal, mortal consciousness and of its unworthiness to govern one's life. Along with the denial of the personal self comes a feeling of confidence in the new-found self, the Christ within, high, definite, consciously full of understanding of what to do and how to do it.

With the realization of power and wisdom through the Christ within comes the desire to express outwardly. "Why call ye me Lord, Lord, and do not the things which I say?" An intensity of earnestness springs forth spontaneously and fills one with God love that seeks expression.

Do not lay too much stress on rules for entering the silence. They are good, just as creeds and ceremonies are good; but when the rule becomes the main endeavor of your silence, rather than a help to the truth that you seek, it were better that you discard all rules.

There are some things greater than rules. A natural, spontaneous yearning for higher truths and for actual contact with the Father opens the way into the silence. One must desire to learn God's will and to do it.

Many of us who have discarded our childhood belief in God as a person think that we have something better. But how definite is your new belief about God? Is it at least as definite as the cast-off belief? If not, then you have made a serious mistake. To discard a belief in a personal God who has entwined himself firmly in your child consciousness, and to launch out on uncharted seas with a belief that in some way God is there, without knowing just what you believe about Him, is likely to bring disaster and loneliness. Consider well the significance of the change from a belief in a personal

God to a belief in God as principle, and adjust yourself to all that it means.

Intricate theology based upon extraneous theories is sometimes a hindrance to belief in God. Do not go off after strange and high-sounding notions. Know what you accept as Truth. Take a concise and simple idea, such as, "There is but one presence and one power, the presence and power of God;" or, "God is all." Analyze it, and determine whether it is truth to you.

Be natural in attaining the state of mind called the silence. Keep your feet on the ground, so to speak. The silence is a natural state, not a state too sublime to be reached by man. It is nothing more nor less than a continuation of your everyday consciousness. Do not expect it to unveil the spectacular, but rather a richer understanding of the same truths that you dimly discern in outer consciousness.

"But," one will say, "I thought that if I wanted an automobile I should ask for it in the silence and it would come. Isn't that true?" Yes, that is quite true. But it is vastly more important that you should be able to do the things that will bring forth the automobile, than that there should be set in motion a force outside yourself to bring forth the automobile. Do not ask for the thing itself, but for the divine ideas that, working out through you, will demonstrate the thing that you desire. You need richness of ideas. The fair-minded person does not object to working for the thing desired, but he wants to know how to work and how to manage. In the silence you will receive the ideas, and the rest is with you.

Truly to enter into the silence, realize that your consciousness is God's consciousness in you. When you really know that your very life is God manifesting himself, it is but a step farther to see God as the very consciousness by which you contemplate existence. When one realizes the truth of that fact, deep down in his

heart and with certainty, he becomes at one with God in Spirit, and Spirit itself speaks through him.

Remember, with regard to entering the silence, that relaxation and passivity are no more nor less than the result of faith, of simple trust in God's laws and in his ability to express through you. This attitude of mind releases naturally all tenseness and anxiety. Direction of attention is the result of earnestness of purpose, desire to attain. He who is interested, easily and naturally directs his attention. Imaging is just the result of eagerness and anticipation.

The working out of the law, the taking form of the ideas imaged, occurs largely through your own effort. Your earnestness leads you on to carry out the ideas discerned in the silence, and the forming in the outer takes place through your busy hands, your careful planning, your setting into motion the outer forces that originated in the inner.

VEIL OF THE HEART

The heart is the veil behind which is hidden His love; the eye is the mirror-holder which reflecteth His countenance.

The kingdom of love and the wealth of enjoyment—all that I possess is bestowed by the hand of His destination.

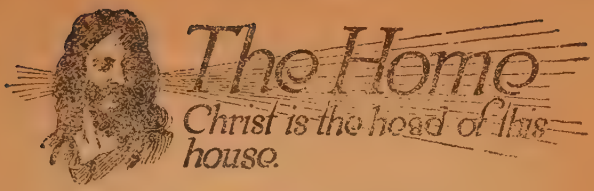
If we have offered for a ransom ourselves and our hearts, why need we fear? The goal toward which we strive is the purpose of His salvation.

Never cease to make His image the object of thine eye, for its cell is the peculiar chamber of His privacy.

Every new rose which adorneth the meadow is a mark of the color and perfume of His benevolence.

—*The Sufi poet, Hafiz, 14th century.*

Any man or woman who will put into practice daily the teachings of The Christian Business Man will succeed, in every sense of the term.



A MOTHER'S LESSON

ALICE L. RUTH

AT MRS. Ransom's, one afternoon, we were speaking of the benefits of a vegetarian diet, and Mrs. Morrow said:

"I gave up eating meat and fish very soon after I began studying Unity. I still use milk and eggs, for no life is sacrificed to produce them. I occasionally cook meat for my little boy when he craves it, for I recognize that he is a 'free will,' as well as I."

Mrs. Ransom was giving her attention to a caller who had just entered, and Mrs. Morrow's remarks passed without comment.

Mrs. Morrow had occasion to remember and to reconsider a few weeks later, when the mild, sunny days of spring lured to woods and streams. At Sunday school she was greeted by Mrs. St. John's little son, who was full of enthusiasm over his Saturday's fishing achievements. Mrs. St. John had taken the children in the car, away out into the country, to a stream where fish were plentiful. The boys had caught several fish, and then left them on the river bank, because their families were vegetarians.

Mrs. Morrow listened in puzzled amazement at the account of Mrs. St. John's taking her boys out to enjoy such cruel sport. But her real lesson came when she heard Mrs. St. John explain:

"Of course, I don't believe in killing, but I thought I'd let the boys decide the matter for themselves. They certainly had a good time."

Mrs. Morrow immediately saw her maternal duty. That evening, she said to her son:

"Never again ask for meat. You know, Boy, that you couldn't bear to see an animal killed, or even hurt; and every mouthful of meat is part of some poor animal that wanted to live. And, Boy, you wouldn't want to see the dear little birds killed, would you, just because some one thought it sport to go out into the woods and shoot them? And it's just as bad to catch fish. They, too, are entitled to their lives. How free and pretty they look, gliding about in the water!

"It is true that animals prey upon each other, but man is the highest expression of God and he has the wisdom to procure fruits, nuts, roots, and grain for food. His superior wisdom and power should make him the protector of animals, rather than their slayer and the enemy that they most fear.

"Dear Boy, when you go into the woods, carry a thought of love for all the birds and the squirrels and the other little creatures that live there."

Mrs. Morrow knew that her son was in perfect accord with her on this question, for he loved animals, and his mother's words had weight. She thought also of Mrs. St. John's boys, so bright and active, growing into vigorous manhood. She now saw clearly the sophistry of giving a child the "freedom of will" to eat meat, giving him the money to buy it, and cooking it for him; the sophistry of giving a child "freedom of will" to kill fish, giving him fishing tackle, and taking him to the stream.

A mother's experience and mature judgment make her responsible for the care and training of her children. The requirement of arbitrary obedience is not the point. Parents can be kind and just in guiding and influencing their children, and they can be firm and unyielding when true principles are involved. Sometimes it takes a hard lesson to set a parent right.

SUNDAY SCHOOL

H. Ferne Peck

HEAVEN is God's presence. The desire of every soul has been to be in heaven, although the thought may have been to go to heaven at some time in the future. However, since now we know that God is Spirit, present everywhere and now, we no longer send our children to Sunday school that they may learn to be good and so be certain of going to heaven—sometime; we send them that they may learn to practice here and now the presence which is heaven.

Are you using your God-given gifts of silence and of power to think, that the Sunday school that your children attend may indeed be the heaven of His presence? Have you spent five minutes each day recognizing and acknowledging the school as a heaven of perfection? Have you even blessed it as such for five minutes on Sunday? If you have so blessed it, yours is a prosperous, growing Sunday school, a heaven of God's presence.

If we give thought to acquainting the children with the presence of God, the children who come to Sunday school with the thought of good companionship may find, in the one hour each week, the great Comrade who never forsakes them throughout the week.

When is one too young to know that through conscious connection with God's love and wisdom he is in dominion over his mind, body, and affairs; that he may have all knowing by opening his mind to the Christ mind; that all things new come to him from above, as ideas from the infinite Mind; that he should know, before all other things, that the object of his being is to manifest his dominion perfectly at all times?

The Sunday school hour naturally divides itself into three periods, paralleling the steps in the creative

process, namely: universal mind, idea, and expression.

The pupils should devote the first period to a definite practice of the presence of God, a recognition of oneness, by singing, by making affirmations of Truth for themselves and for others. The Prayer of Faith is a wonderfully powerful healing thought. It may be spoken for others, as well as for oneself; thus:

God is your help, in every need,
God does your every hunger feed.

The response to the healing word is powerful, not alone among those present at Sunday school, but in all times and in all places.

In the class work of the second period, ideas are dealt with. For the sake of developing individuality, each class has a president. All the pupils are led to feel that the office of president represents the faculties of will and intelligence, and they soon discern that the president whose will is exercised for the good of all and with consideration for each member is the best loved leader. The president who uses his will for selfish ends is immediately recognized, and receives a speedy rebuff from the children.

Another officer is the secretary, who has the work of manifesting order; it is his duty to keep the records in divine order.

An excellent opportunity to serve is open to the suggestion secretary. An explanation of this particular work was given by a twelve-year-old secretary who was asked to attend a business meeting of the center and report his work. He was not present, but he sent the following written report:

I am the suggestion secretary. Suggestions are ideas. Ideas are the sons of God. God is Mind. I am an idea of God. In our class we become still and let the ideas from God come to our minds. I put them down in a book, and then we carry out these ideas.

As a result of the children's recognition of God as the source of all ideas, through the minds of the children

have come ideas for entertaining the local Unity Society by plays and music, ideas of sending Wee Wisdom to libraries and orphanages, ideas of making paper flowers to send to convalescents, each petal of each flower to contain a healing affirmation or love message.

Each of these messages came through the mind of some pupil as an original suggestion from the infinite storehouse. Especial attention is given that every suggestion is disposed of, for ideas are from above and are to be brought into manifestation; they must not be wasted. Ideas are our treasures, our jewels, and they must have our respect; we should take time and make occasions to thank God for them.

Giving and receiving in the class offer each member opportunities consciously to discern God. Each gift is blessed with an idea of multiplication, and infinite wisdom is called upon to direct the sending out of gifts and blessings. Such words as these are used:

> To aid God's work, this coin I bless,
> From his abundant store,
> That love may fill my consciousness
> And radiate the more.

Encouragement develops ideas of looking for the fulfillment of desires, and when the expectation is from Him, he never fails. Children are wonderful demonstrators of Truth, for eye has not seen nor ear heard the things which the Father has for each of these blessed ones.

As the ability to reason and to draw conclusions is almost inactive in children under about eight years of age, a different course is pursued for the younger classes than for the older ones. This is a blessed time to teach richly laden gems of Truth—verses, poems, and stories from the Bible or elsewhere—setting forth man's oneness with the Father. These younger classes indeed offer great opportunities for teaching, by the use of skillful repetition, never-to-be-forgotten truths. This method of

teaching draws into expression the indwelling, healing, and comforting Christ consciousness.

The pupils in older classes are also the teachers. One pupil tells the lesson story; another, "What the Lesson Teaches;" and still another, the story given in the Unity Sunday School Leaflet. These teachers may be chosen by the classes, a week in advance.

Further opportunity for manifestation and expression comes when the classes of the Sunday school are reassembled. One may review the lesson; another may give an expression in music, or a recitation. All give blessings to others, especially to those who have had birthdays during the previous week. A special birthday service, with a blessing reminding the children that a birthday is a symbol of a new birth which may take place with every new realization of higher life in them, is of true spiritual value.

Children gladly give these expressions. As they are so close to the kingdom of heaven, it is easy for them to realize that they need only to let God be manifest through them.

CHILDREN'S RIGHTS

One of the first rights of every child is to a place in the world. Again, the child has a right to his own—the right of possession. Another right of the child for which I would plead is the right to as much happiness as possible.

It is the right of the child to have his own way in so far as that way brings no harm to himself or others.

Another and most important right of every child is a sound body and perfect health.—*Good Health.*

It is easy to influence the child mind for good or for evil. The wise parents are training their children, through Wee Wisdom magazine, to think clearly along constructive, spiritual lines.

THE TREASURES OF WEE WISDOM

JESSIE CAMERON BROWN

"OH, I AM so hungry," said seven-year-old Betty Jane, as she sat down to the table.

"Have you forgotten something, dear?" asked her mother.

Betty Jane looked up, paused for a moment, and then she exclaimed: "Oh, I forgot—I didn't say 'Thank you' to God. That's what you said, wasn't it—that I'm to say the blessing every time I sit down to the table?"

Then Betty Jane reverently closed her eyes, as her mother had taught her, and repeated the table blessing from the current number of Wee Wisdom.

When the mother had helped Betty Jane commit the words to memory she had explained the meaning of the blessing, and as the child slowly repeated the prayer, it had a very real meaning for her. The mother smiled to herself as she noticed that Betty Jane now ate her supper at a moderate rate, instead of rushing through with it, as she had been about to do when she first sat down at the table.

In addition to teaching the children the table blessing from Wee Wisdom each month, this mother had also taught them The Prayer of Faith and explained to them the practical value of the words. Every few days she would ask them if they had used the prayer to help them in their daily activities. One day Robert, who was nine years old and in the third grade, reported that he had found it difficult in school to remember his geography lesson, but that when he said,

> I now am wise, I now am true,
> Patient, kind, and loving, too.
> All things I am, can do, and be,
> Through Christ, the Truth that is in me,

the answers to the geography questions came to his mind—and he realized that they came from the mind of God within him. On another occasion, when he had

had a bad fall on the gravelly playground and scratched the skin off his knee, Robert said: "At first it hurt dreadfully, but I remembered the prayer and said,

> God is my health, I can't be sick;
> God is my strength, unfailing, quick,

and after that it didn't hurt any more."

Betty Jane always listened with rapt attention to Robert's recitals of what The Prayer of Faith had done for him. Although she probably had her own demonstrations, she did not talk about them, but was content to look up to Robert admiringly.

On Saturday evening at bedtime the mother would tell the children the story of the Sunday school lesson, and then she would explain to them "What the Lesson Teaches" from Wee Wisdom. Sometimes she found it to be more practical to bring out the main points of the lesson by first telling some story taken from modern life, as she found that the children at once grasped such a story. When they knew the principle that the lesson was intended to teach, then she would tell them the Bible story, bringing out the same points that she had brought out in the modern story. In this way the lesson was doubly impressed upon their minds. Sometimes she would ask the children to tell of some experiences of their own that might bear on the subject.

Lessons for Young Students was another department in Wee Wisdom that this mother was glad to take up with her children, particularly with Robert. When she went over these lessons with the boy she was often astonished to see his ready response, and she was glad to see what an impression the lessons made on him.

This mother found that among the many treasures in Wee Wisdom there was always something in advance of the children's present understanding, but that if she spent a little time with the children in going over the difficult parts of the prayers and the lessons they were delighted with their increased comprehension.

MOTHERHOOD DEPARTMENT

ENDOWING THE CHILD

MARY PARRISH

Mary is a type of true motherhood; she realized that God was the Father of her child. In joy she sang praises, during the prenatal period, for the marvelous work going on in the inner workshop prepared by the Father for the clothing of a living soul. The thoughts of joy and praise that came forth from her heart influenced the character and formed a perfect body for the manifesting of the soul of Jesus. Even so, blessed mother-to-be, may the thoughts of your heart play their part in bringing into the world a living manifestation of the Christ.

Some one has said: "The body is a bulletin board upon which the soul posts its thought pictures." This is true, not only of our own bodies, but of the bodies of our offspring, that we coöperate with the Creator in bringing forth. Let parents, then, be wise and build for the future of their little ones, even from the moment of conception. Through their consecration to the Holy Spirit and their search after the knowledge of Truth, parents bestow upon the unborn babe a lasting impression of good. They thus lay the foundation for a life of purity, beauty, and righteousness.

The child thus endowed will move through the world in placid serenity and poise. Harmonious, happy, and filled with the knowledge of Truth, he will show forth the divine likeness in which he is created and clothed.

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Special assistance is also given to mothers of very small children.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE SHEPHERD

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.

—*The Psalmist.*

To thee, dear Lord, we bow in thanksgiving and gratitude, in acknowledgment of our many blessings, both temporal and spiritual. Thine be the glory and the praise forever.—*M. P.*

Gracious Father, for this food and all material blessings we thank thee, but most of all do we thank thee for the knowledge of our oneness with thee.—*C. P. S.*

Lord, with this abundant expression of thy bounty before us, we offer thee our hearts filled with love and gratitude.—*V. P. N.*

Dear heavenly Father, we thank thee for this manifestation of thy rich love and substance. We appropriate with thanksgiving, knowing that it nourishes and strengthens the Lord's body, which body we are.—*E. J. C.*

FOR GUIDANCE

God the most compassionate and most merciful, the creator and the sustainer of the universe, the one object of worship from whom alone comes help to mankind, guide us in the right path.—*The Koran.*

SUNDAY LESSONS

Lesson 1, April 5, 1925.

Unity Subject—ESTABLISHING THE CHRIST CONSCIOUSNESS.

International Subject—THE BLESSING OF PENTECOST.—Acts 2:36-47.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

GOLDEN TEXT—*Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*—Acts 2:38.

SILENT PRAYER—*By the outpouring of the Holy Spirit upon me, I am established in the Christ truth.*

Our lesson includes the whole of the 2d chapter of The Acts, though not all of the chapter is given in the text.

The day of Pentecost signifies an assembling of the spiritual powers for the purpose of harvesting the first fruits of Spirit, denoting a dedicating of these new forces of Spirit to service in the vineyard of the Lord.

Spirit always manifests according to the measure of our faith and trust. When our people (thoughts) are gathered together in the upper chamber (a place of high spiritual understanding) and are unified in thought and purpose (prayer), the way of the Lord is made straight; we receive the gift of gifts—the baptism of the Holy Spirit.

A beautiful incident is brought out in our lesson: the transformation of Peter. He no longer denies the Master, but in a courageous, fearless, forceful manner he makes clear to his listeners the Jesus Christ way of redemption.

Peter, typifying faith and spiritual understanding, is the sure foundation (the rock immovable) upon which the Christ church is based. The true church of Christ is the great brotherhood that Jesus Christ established in Spirit. It is not made of creeds and forms, nor is it contained in walls of wood and stone, but its place of habitation is the heart of man.

The Greek word that is translated "repent" (verse 38), means, in the original, "change your mind." When we change our thoughts for better thoughts, we are ready for the next step, which is baptism—denial of sin or error thoughts. This includes more than a resolution

to be good and to believe in Jesus as Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin even to think sickness possible to man.

A cleansing of the mind from error thoughts and beliefs should precede the descent of Truth into the mind; baptism is symbolical of that cleansing. When we have received a concept of our relation (as spiritual beings) to God, the old state of thought is easily dissolved and washed away by baptism, or denial. Then into the mind come ideas direct from the Fountainhead, and we see everything in a new light.

If this narrative of the early church be taken literally, there was an entire change of economic ideas, the result of spiritual understanding. "All that believed" sold their goods and put the proceeds into a common fund to which all had access according to need. This community of interests is undoubtedly an essential part of Christianity. The plan will be recognized finally and will be adopted by those who follow the teachings of Jesus, but before it can be made successful there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the great importance of money, houses, lands, jewels, food, and clothing, just so long will it be unsafe for us to attempt entering into a property relationship which provides that all things be held in common. The early disciples thought more of the Christ principles and teachings than they did of their worldly belongings. Love makes coöperation, and they did not hesitate to coöperate with one another by selling their goods for the support of all who were engaged in the Christ work.

Personal rights in property seem of great importance to us until we get hold of that inner substance out of which all things are formed. When we understand this omnipresent spiritual substance thoroughly, and know the principle of love, we shall drop all selfishness.

Then our lives will be lived in joyous service to God and to our fellow men, and all our needs will be abundantly cared for.

The "breaking of bread and the prayers" is a stirring of the inner substance into conscious action and a concentrating of the mind upon it as the real possession. (The inner substance is the formless essence that interpenetrates man and the universe. Physical science postulates its existence and calls it the universal ether.) Then "they took their food with gladness and singleness of heart" (verse 46 of lesson). All who have attained this realization of the inner life will testify to the gladness with which it is appropriated by the consciousness. We no longer feel the need of outer pleasures when the inner light of the Holy Spirit begins to shed its rays in our hearts. As we lift up the Christ in our consciousness, our thoughts day by day take on more and more of the Christ character. "And the Lord added to them day by day those that were saved."

QUESTIONS

1. To what extent does Spirit always manifest?
2. What beautiful incident is brought out in our lesson?
3. What is the true church of Christ?
4. What is meant by "repent" and "baptism"?
5. What makes coöperation? When shall we drop all selfishness?
6. What is the "inner substance"?
7. Explain: "And the Lord added to them day by day those that were saved."

LESSON 2, APRIL 12, 1925.

Unity Subject—CHRIST, OUR RESURRECTION.

International Subject—EASTER LESSON.—I Cor. 15:12-20.

12. Now if Christ is preached that he hath been raised

from the dead, how say some among you that there is no resurrection of the dead?

13. But if there is no resurrection of the dead, neither hath Christ been raised:

14. And if Christ hath not been raised, then is our preaching vain, your faith also is vain.

15. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised.

16. For if the dead are not raised, neither hath Christ been raised:

17. And if Christ hath not been raised, your faith is vain; ye are yet in your sins.

18. Then they also that are fallen asleep in Christ have perished.

19. If we have only hoped in Christ in this life, we are of all men most pitiable.

20. But now hath Christ been raised from the dead, the first-fruits of them that are asleep.

GOLDEN TEXT—*Now hath Christ been raised from the dead, the first-fruits of them that are asleep.*—I Cor. 15:20.

SILENT PRAYER—*I am risen with Christ; "Christ liveth in me."*

The resurrection that Jesus Christ accomplished in himself and taught to mankind is a present resurrection. We do not have to let our bodies go into the grave, and wait until some future time to partake of the resurrection life that Jesus taught and demonstrated, the resurrection set forth by Paul in the 15th chapter of I Corinthians.

Until man consciously enters into the new life in Christ, he is dead through his trespasses and sins, even though sin has not finished its work in him by causing him to enter the experience that the world calls death. Now is the accepted time, and today is the day of salvation. "I am the resurrection and the life." Ever present and potent is the message of the living Christ in every one of us who hears and heeds Spirit's call. Full-

ness of life is ours now and always if we daily believe the truth and make the Christ life consciously our own through earnest prayer, affirmation, and meditation on the one omnipotent Life.

Many well-meaning Christians of today emphasize a dead Jesus as their Savior, instead of a risen, glorified Christ; they think and talk much more of his death than they do of his resurrection. Some seem to doubt whether Jesus really raised his body out of the tomb, transformed it into its true spiritual character, and took it with him into the invisible spiritual realm. If he did not make this complete demonstration over error and all its results, then as Paul says in our lesson for today, our faith is vain and we are yet in our sins. (See verse 17.)

If there is no resurrection power in the Christ within us to quicken us daily into newness of life, then our hope that the Christ will redeem the whole of us, spirit, soul, and body, even as it redeemed Jesus of Nazareth, is futile and will bring forth no fruit. Our hope is in Jesus Christ, since he went all the way before us; he opened the way for us and left us an example that we should follow. Even as he let go of every trace of the mortal consciousness and entered with the whole of his being into the divine, so also must we "die daily" to all of the carnal mind with its limitations and errors, that the Christ in us may resurrect us into fullness of life and immortality.

This resurrection must take place here on earth. We should begin to accomplish it now, for only when the seemingly mortal and corruptible in us—our physical bodies with their corresponding mortal thoughts and beliefs—will have been raised to incorruption and immortality will the saying, "Death is swallowed up in victory," come true in outer reality. "But thanks be to God, who giveth us the victory through our Lord Jesus Christ," the Christ must and will reign in us until he has

put all enemies, even death, under his feet and has brought fullness of life and immortality to light. This is our resurrection.

"For as in Adam all die, so also in Christ shall all be made alive." This means that in mortal consciousness man dies in giving himself over to mortal thoughts of and belief in limited life, sin, disease, lack, sorrow, and death as being inevitable. On the other hand, by contacting spiritual life through his I AM, or indwelling Christ, by believing in fullness of life, by thinking life, talking life, and seeing himself filled with life, wholeness, and truth, man will be quickened, vitalized, and resurrected from every vestige of the death thought and manifestation. "It is the spirit that giveth life." "Christ in you, the hope of glory."

Even if parts of your body consciousness have fallen asleep (verse 18) and are expressing in seeming paralysis or in other apparently lifeless ways, you need not despair as though there were no hope. The resurrection Christ life in you is perfectly able to lift you out of any error condition, heal you through and through, and cause you to rejoice in newness of life and health.

Verse 19 of our lesson shows that for those who now fall short of the perfect resurrection into abiding life, for those who let go of their bodies, there is still a way provided, through the Christ, whereby they may again enter into life and into the attainment of the full consciousness of its perfection, since God "would have all men to be saved, and come to the knowledge of the truth." Fullness of resurrection life through Christ is the ultimate goal of all the race, "For as in Adam all die, so also in Christ shall *all* be made alive."

QUESTIONS

1. What is the message of the living Christ to every one who has "ears to hear"?
2. How shall we follow in His steps?

3. When does the resurrection take place in us, and what is resurrected?

4. What is meant by: "As in Adam all die, so also in Christ shall all be made alive"?

5. Explain verse 18 of lesson; verse 19.

6. What is the ultimate goal of all the race?

Lesson 3, April 19, 1925.

Unity Subject—SPIRITUAL UNITY

International Subject—LIFE IN THE EARLY CHURCH.—Acts 4:32-37; 5:1-5.

32. And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race,

37. Having a field, sold it, and brought the money and laid it at the apostles' feet.

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back *part* of the price of the land?

4. While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

5. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

GOLDEN TEXT—*The multitude of them that believed were of one heart and soul.*—Acts 4:32.

SILENT PRAYER—*Make me honest in thy sight, O God, and establish thy unity of purpose throughout my entire being.*

The central idea taught by the first part of this lesson is spiritual unity. "And the multitude of them that believed were of one heart and soul: and not one of *them* said that aught of the things which he possessed was his own; but they had all things common." The Love of God—divine love—entering into the consciousness of those who accept Christ with their whole hearts, brings about a oneness of soul and spirit, a coöperation, and a genuine, unselfish good will which cannot be attained in any other way.

When one really perceives the power and the value of the Christ truth and permits the Christ Spirit to take possession of his very life, outer *things* seem of little worth. But when he first makes a faithful attempt to live in the light of Truth, one is likely to go to extremes; he may undertake tasks that he cannot finish until after he has made further spiritual progress. During the first great rush of Spirit into one's consciousness, one is likely to think that he has already entered or is about to enter into the fullness of the kingdom and can therefore accomplish any undertaking that appeals to him as ideal. At this period of his unfoldment it is most easy for him to take just such a step as the apostles, and those who had accepted Christ through the apostles' teaching, took as recorded in our lesson for today.

Wisdom is needed in teachers of Truth, as well as in their pupils. This Scripture lesson is no doubt prophetic of the time when God's people will have so far overcome personal selfishness that they will not take advantage of one another under any circumstance. Few seem to have reached that stage as yet; however, we

are assured that the fullness of all good is at hand, and the outer fulfillment of that good will take place in due time.

When members of a community give up personal possessions and have all things in common, such a community can operate successfully only if the individuals of the community are perfectly honorable and unselfish. Each individual must know God for himself, as his inexhaustible, ever present, unfailing resource; each one must know how to realize substance and to make it tangible in his affairs by his faith, thoughts, words, and acts. Then he can never come to any appearance of want, whether or not he owns outer possessions.

Each must consciously establish Truth in his own mind before he can make it operate in its entirety in his outer affairs; the inner application of Truth must precede its outer manifestation. As we progress in our overcoming we become more and more fully conscious of spiritual abundance as an abiding reality in our lives; thus we are able to give more and more freely to the support of God's work and his ministers, without experiencing fear or lack of any kind because of our giving.

As our thoughts become more unselfish and coöperative within us; as each of our inner faculties and powers learns to contribute freely toward the strength, sustenance, and spiritual growth and good of our other faculties and powers, naturally we become more rightly balanced in the use of our outer supply. Gradually we get away from the thought of personal possession of things for selfish use.

In attaining a right balance within and without, we must become perfectly honorable and just in our inner thoughts, as well as in our dealings with those who come in touch with us in outer ways. That there is a tendency toward deception in the mortal of each of us is indicated by the story of Ananias and Sapphira, a story

which forms the latter part of our lesson. The mortal, the personal in us is selfish in the extreme; it does not want to give up to Spirit. Thus many of our attempts to let go of self are only half-hearted. Deep down within us is the deceiver that holds to a portion of that which we think we are giving up.

We are never forced to give our minds over to the rule of the Holy Spirit; however, when we have chosen the spiritual and have agreed to give ourselves wholly to the higher life, we must not hold back from God even the things that we have counted most valuable in mind, in body, and in affairs. With Paul, we must be willing to suffer the loss of all things, and count them but refuse, that we may gain Christ, and be found in him, blameless.

The deceptive belief (Ananias) that we can attain all the blessings of Spirit and at the same time retain our hold upon worldly ways and things, is a very subtle mortal error which causes the would-be disciple much misery. Nothing can ever be hidden from Spirit. It it always best to uncover our whole inner consciousness to Spirit and to pray earnestly to be thoroughly cleansed from every taint of deception and error.

QUESTIONS

1. What is the central idea taught by the first part of this lesson?

2. What must each individual know in order that he may never come into any appearance of want?

3. What must take place before the teaching of this lesson can be made true in its entirety in our outer affairs?

4. Why are we only half-hearted in many of our attempts to let go of self?

5. Can we retain our worldliness and at the same time attain all the blessings of Spirit?

6. How may we be thoroughly cleansed from every taint of deception and error?

Lesson 4, April 26, 1925.

Unity Subject—WISDOM IN PRESENTING TRUTH.

International Subject—STEPHEN THE FIRST MARTYR.—Acts 6:8-15; 7:54-60.

8. And Stephen, full of grace and power, wrought great wonders and signs among the people.

9. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10. And they were not able to withstand the wisdom and the Spirit by which he spake.

11. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God.

12. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

13. And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

15. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*I do not need to argue about Truth; I prove it by demonstrating it in my life.*

The name "Stephen" means "crowned." Stephen is symbolical of the head, the principle seat of intelligence in the body. The head is the seat of reason, and the stronger one's power of reasoning the greater will be the quickening of the reasoning powers of the intellect when he receives his first baptism of the Holy Spirit. He will see so clearly the logic and reasonableness of spiritual truth, that, unless he has already learned by experience the way of true wisdom and love, he will be sorely tempted to use argument to prove his position to all who question him or who will even listen to him.

Many, if not all, of us find in ourselves this tendency to argue. When we first learn of Truth we are most prone to argue and to dispute with others in seeking to convince them of its value; later, when we have learned more of the law of love, wisdom, and true justice, we shall not be so eager to argue. We stir up opposition and persecution by exercising zeal apart from wisdom, because argument always tends to antagonize. We must use wisdom with our zeal if we are to escape unnecessary trouble and really do the good that we desire.

Within us we find the Libertines, the Cyrenians, the Alexandrians, and those of Cilicia and Asia (verse 9). They are our fixed states of thought in the sense realm that rise up and oppose the further progress of our newly acquired spiritual ideas. If we are wise, however, we shall not contend with these states of thought that are as yet determined not to accept higher light. Instead, we shall seek to live the law of love and Truth so fully and wisely that they will gradually be drawn to the light. Divine love is the attracting power that nothing

can overcome or long resist, since it is God himself. Love is our very highest concept of the Infinite, and it will win its way to every heart, whereas argument and dispute only serve to impede that which they are trying to defend and promulgate.

Our arguments in defense of Truth may be so clear and logical that our own inner fixed thoughts belonging to the sense life cannot withstand them. Perhaps no one in the outer who is opposed to our interpretations of Truth can gainsay them, because we have made them so forceful and plain, but our teaching will not be accepted because of this. Instead, opposing thoughts within and persons without will accuse us of blasphemy. The cry of blasphemy is always made by those who are put to rout by the truth—it is their last resort. So at times we find in our own minds the tendency to fear that we can go too far in spiritualizing thought and its environment. When Jesus Christ, the spiritual man demonstrated, shows us that our fleshly temples must be replaced by bodies of incorruptible substance that will not be under the mortal law, we are likely to stop and question as to whether we are not claiming something that belongs to God and to Jesus Christ only. But when the illumined Stephen is brought before the whole consciousness (into the council, verse 12), the truth is made very real to us: "All that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." In the presence of opposition Truth shines undimmed; it stands of itself, and man in his ignorance can never really put out its light.

The latter part of our lesson shows how a conscientious, holy mind may become so filled with the idea of its Scriptural authority and the necessity of backing up its arguments with Scriptural quotations, as to bring upon itself hard conditions. Religious differences have caused more bitter strife in the world than any other one thing, unless it be greed for position and possessions.

It is not necessary to be a martyr in the cause of Truth. One cannot reap discord and martyrdom without first having sown the seed of strife and contention in some way, for "whatsoever a man soweth, that shall he also reap." He that sows to Spirit only, shall of Spirit reap everlasting life.

"Be thou faithful unto death, and I will give thee the crown of life," does not mean that we must give up our bodies before we can enter into life. It means that we must be faithful to the death of all that pertains to the carnal, mortal consciousness of us, that we may enter into the fullness of life in Christ here and now.

We must never let our zeal for Truth outweigh our consideration for those who do not see things from our standpoint. We must never condemn. If it seems necessary at times to quote Scripture to fortify our cause, we can do this without heat, and then the hard material thoughts of those with whom we are talking will not fly at us like rocks, as they did at Stephen. No one was ever killed for being loving, for doing good, and for bringing forth the fruits of Spirit in his life.

In rebuttal of this statement some member of the class may claim that Jesus was loving and forgiving yet he was killed. The answer to this is that Jesus was not killed. Those who really are killed do not bring their bodies again to life as did Jesus. It is the "son of perdition," the carnal mind, that dies on the cross. As this adverse mind died in Jesus so it must die in all who follow Jesus in the regeneration. It is in this respect that we are crucified with him, buried with him, and resurrected with him, through the fulfillment in us of the divine law of love.

QUESTIONS

1. What does Stephen represent?

2. Why is it inadvisable to try to prove one's position by argument?

3. If it is not wise to argue, what should we do to draw our opposing thoughts to the light?

4. What is the attracting power in us that cannot be resisted?

5. Can man ever really put out the light of Truth?

6. Is it necessary for any one to be a martyr to the cause of Truth? Explain.

7. What does our Golden Text mean?

OUR AIMS

To him who is really and wholly alive, one of the delights of living is to have an aim to which he bends all his energies, making sacrifice of lesser attainments that he may achieve his chief purpose. If the aim be of a high and holy nature, the joy of gaining step by step nearer to the goal he has set before him, is an experience to be sought. Life is never stale nor empty to such a man, for his mind is alert and responds readily to the urge of the higher impulse within his soul.

In every walk of life, the one who aims to reach the top of his profession or vocation, permitting nothing to turn him aside, is the one who succeeds. He ever makes room for higher and greater conceptions of his purpose, and his conceptions measure back to him in increasing satisfaction. Every day he prepares himself anew for the wider vision and for an enlarged faculty to cope with greater opportunities.

What is our aim in life? Should it not be to know and to be the Truth? Shall we not live to our highest, hour by hour, knowing that still greater heights are ours to gain each succeeding day? Shall we not press forward toward the mark for the prize in the high calling of Christ Jesus?—*Jennie H. Croft.*

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work, and do it: and work at it like Hercules. One monster there is in the world, the idle man.—*Thomas Carlyle.*

HEALTH

This leaf has been blessed by the Silent Unity Society, of Kansas City, Mo.

In fulfillment of the promise of the Lord Jesus Christ that we might have whatsoever we asked in his name, we, the sixty members of the Silent Unity Society, laid our hands on this leaf and prayed that it would, in word and substance, quicken the healing power of Spirit in all those who would join us in faith. As the woman touched the hem of Jesus' garment, and by her faith was healed, so you may touch this leaf and receive the same great blessing.

HEALING THOUGHT
April 20 to May 20

I have faith in the healing power of the Lord Jesus Christ, now made manifest in me.

PROSPERITY THOUGHT

April 20 to May 20

My faith in thy all-sufficient substance is quickened, and I am in all ways prospered.

PROSPERITY

The substance of Spirit can be made tangible and to become a dynamic power in you and in your affairs if you will lay hold of it with faith. That faith makes the invisible to appear is the teaching of the Scripture. Then exercise your faith and fill your world and your whole life with the source of all supply.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

A SURGEON'S TESTIMONY

The following letter appeared a few months ago in the Church Times, a Church of England paper published in London, England:

Sir—May I be allowed to say a few words regarding spiritual healing from my own experience? I am a general practitioner and an honorary surgeon to a large provincial hospital, where for many years I have had to do all kinds of abdominal operations. I have said this in order to convey the idea that I am a man of average ability, so that those of my own profession who are inclined to scoff at what I am about to say may know that I am not some ignorant fool who is writing about something of which he has no knowledge.

Now I want to draw the attention of my medical brethren to the fact that the clergy are extremely useful and helpful; they are not just meek and mild creatures who talk platitudes to the sick, tickle the children under the chin, and drink tea with the old maids in the afternoon. They are God's physicians; they have the power of spiritual healing, and are meant to use it.

My experience is that by the coöperation of the priest and the family doctor wonders can be achieved, and I am going to give a few cases of the many which have come under my care.

Case 1. A man developed acute pericarditis after a severe attack of pneumonia and was obviously dying; he was anointed by his priest; twenty-four hours later he was well on the road to recovery. In this case there was no question of mistaken diagnosis.

Case 2. A woman with general peritonitis, whom I opened up and drained; she began to sink rapidly; the priest was called to see her, the effect was marvelous; she became cheerful and made an excellent recovery.

Case 3. An old man who had been in bed for months with dropsy and heart disease developed hyperstatic pneumonia, and death seemed very near. The priest was in attendance, and for two or three days I thought our efforts were going to be in vain, yet the pneumonia has gone and his general condition is better than it has been for months.

Case 4. A woman developed delusional insanity and I was asked to certify her and send her to an asylum. This I refused to do, and sent her to see my parish priest, with the result that after a few weeks' spiritual treatment she is wonderfully better.

The above cases may or may not convince one that there was some spiritual power at work. Personally, I am certain that they have not to thank me for their recovery. I do not think that it is the duty of the doctor to preach to his patients; he has his own work to do. Yet if only doctors would rely a little less upon themselves and a little more upon our Lord, how different their results would be.

SURGEON.

THE COSMIC MIND

We quote a few excerpts from an editorial that appeared in the Los Angeles Times, under the foregoing caption:

The scientist and the theologian seem to be getting closer together every day. Whether they acknowledge it or not, the Emersonian idea of a great first cause is their common meeting ground. . . .

Many scientists now concede that the old theories as to the constitution of matter are no longer tenable. . . .

But when it came to the inevitable question, "What activates the electrons?" there was a division. Some physicists preferred to accept the matter as one of nature's mysteries and to let it go at that. Others, particularly those with a metaphysical leaning, admitted that in the premises they could conceive of no activating power save mind—a very natural conclusion. Well, if mind were the activating, and, inferentially, directing power, what must that mind be? The only answer seemed to be that it was cosmic or universal mind. Although this appeared to be a modern discovery, it really took us right back to the old theological doctrine of an omnipresent power: to wit, God.

Standing in a dark room with a little instrument in his hand with which he had been demonstrating the existence and the activity of electrons, Prof. E. P. Lewis, chief of the department of physics at the University of California, said in reply to a question as to whether the activation of the electron did not prove the existence of a supreme being, that he admitted this to be the case, but he hastened to add that

neither he nor any other latter-day scientist entertained the notion of a personal God. . . .

It is in the consideration of these laws, as well as in the proved theory that electrons are the ultimate divisions of matter, that the atheist stands refuted. For there can be no law without a lawgiver and there can be no activation without an activating force.

But when we name this activating force cosmic mind we have reached the limits of our definitive powers. What we, in our little brains, operating from the standpoint of our insignificant corner of the universe, call "cosmic mind" may not be mind at all, as we comprehend it, but something which so far transcends mind as to be wholly beyond human concept.

A BROAD-MINDED RABBI

The following editorial is clipped from the Kansas City Journal-Post:

Rabbi Theodore Joseph of the Jewish congregation of Leavenworth seems to be particularly broad-minded. He conducted a service in his synagogue Friday night at which several members of the graduating class of the training school for chaplains at Fort Leavenworth spoke.

It is said to have been the first service of its kind ever held in the synagogue and points the way toward the broad liberality which opens church doors to representatives of many creeds.

Without impairing in any sense the complete integrity of any given credal systems, this intellectual and theological liberality will do much toward breaking down the artificial barriers which divide sect and creed. The intellectual and theological liberality illustrated by Rabbi Joseph is in tune with the noble quotation which is to be read over the portals of the temple B'Nai Jehudah in Kansas City:

"My house shall be a house of prayer for all people."

CALL ON THE FORCES OF GOD

The visiting of the sick and poor has always been a very important part of a faithful pastor's care. But too often that visit has been a rushed item in an afternoon's program. Too often, perhaps, we have preached resignation, and told them to submit to the holy word of God, and all the time what we should have done was to call in the forces of God to rout pain and disease.—*Rev. J. H. Warner; Bradford Daily Telegraph.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

FORGIVE YOURSELF

Perhaps you have not fully realized that it is just as necessary for you to forgive yourself as it was necessary for you to forgive others. You do not dream of holding anything against your husband because of his many limitations, the many times that he fell short of the perfect love, patience, and brotherly kindness of Spirit. It is just as much a sin for you to feel grieved about your own past apparent shortcomings as it would be for you to hold bitterness in your heart against him because of his shortcomings. Your special work right now is to forgive yourself and to put away entirely the thought of the past with all that it meant to you, both of joy and sorrow. "But one thing *I do*," said Paul: "forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

You cannot go through your past experiences again, so it is worse than useless to waste time and thought energy wishing that you might. In your real self you do not wish to live any of your past life again; you innately know that better and better experiences are ever before you—and before your husband, too. You are daily coming into new experiences, and you must let go of the past, must release it from your thoughts, that you may be able to make the most of the present. You must allow yourself room to grow today, and you must not be sorry that you were not perfect in expression and manifestation yesterday; you must rather give thanks for the lessons that you have learned.

Declare these words often and apply them to the forgiving of yourself: *The forgiving love of Jesus Christ is expressed in me.* Whenever you are tempted to give way to regrets or to remorse, affirm the foregoing words

over and over until their healing, uplifting power permeates your whole being and you realize that every seeming fault of yours is wiped out. Hold the same thought a moment or two for your husband whenever he comes into your mind. Then release him to the Father's loving hands, that his good may be perfectly worked out in God's own way, which is always the very best way, according to the consciousness of the individual.

THE BIBLE TEACHES THAT DEATH MUST BE OVERCOME

You ask us to explain the article referring to the reincarnated Paul (an article which appeared in Unity magazine, August, 1924).

Through spiritual insight spiritual things are discerned.

Paul, in the process of his spiritual evolution, has probably been reincarnated many times. The reincarnated Paul of today is manifesting in a new personality, as a teacher of Truth. The revelation of his former experience as Paul, the apostle, came to him from within. Through the mortal sense of perception, he cannot be made known to another as Paul, any more than Jesus could reveal himself as the Christ to those who questioned his Sonship.

In the course of our evolution many egos inhabit our consciousness from time to time. Development, spiritual unfoldment, must continue until the consciousness is fully redeemed and the one, true, spiritual ego, Jesus Christ, reigns supreme. The Biblical teaching is that death must be overcome; "this corruptible must put on incorruption; and this mortal must put on immortality." Paul, the apostle, did not attain bodily immortality, though he intellectually accepted it; and he, like the other early teachers of Christianity who lost their bodily expression, has to work out his complete salvation here on earth. "I will ransom them from the power of Sheol; I will redeem them from death." This is the

promise. Jesus is our example. When any individual follows Jesus in the regeneration, that one will do as Jesus did—he will overcome death.

Instead of questioning so much, study. Spirituality does not come from accepting some one's religious views; so you need not be concerned because you are not ready to accept all that you read in Unity literature. One has to grow into Truth through his own inner development.

You ask whether God did not give Paul credit for the good that he did, even though he did not glorify God in his body by overcoming death. Every individual gets credit for doing God's will, inasmuch as that means that righteousness is added to the soul.

God has not hidden his teachings. He gives you access to his Spirit, through which you may have a revelation of all things. Revelation does not depend upon a book that has been many times translated. God reveals himself to you individually. His laws are written in your heart.

Practical Christianity has for its authority the Holy Spirit. "When he, the Spirit of truth, is come, he shall guide you into all the truth." Since different sects differ in their interpretations of the Bible, there must be some other source of revelation. This source is the Spirit within. When questions arise in your mind, take them to Spirit within. The inspiration of the Almighty will give you understanding. Do not be content until you know the things of Spirit *through* Spirit.

CHRIST IS DIVINE

We understand Christ to be the Son of God, the perfect ideal man whom God created in the beginning in his own image and likeness, the true, inner, spiritual self of every individual. We believe this Son of God, the only begotten of the Father, to be divine, the "true light, . . . which lighteth every man, coming into the world;" also, that Jesus Christ was and is divine.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Los Angeles, Calif.—I have been relieved of high blood pressure and my left eye is healed since I wrote to you for help. I know that through God and Unity I shall express perfect health. Gratitude and blessings to you.—*E. A. M.*

Arcadia, Fla.—A short time ago I wrote for prayers to help reduce my weight. Since then I have lost twenty-five pounds. I praise God for removing the error and I know that through the Christ mind my body is being perfected. I am thankful to God and to Unity.—*Mrs. J. T. G.*

Sulphur Springs, Fla.—I thank you for the help received from your prayers. My little girl was almost immediately relieved of illness, and was in perfect health in about two days.—*Mrs. J. P. H. B.*

Brooklyn, N. Y.—You may discontinue prayers for my husband. When everything else failed he tried Truth and God healed him. Thank you for your help.—*Mrs. A. C. J.*

St. Louis, Mo.—Some time ago there seemed to be a growth on my left eye. I wrote to you for prayers. The growth has entirely disappeared. Please accept this love offering.—*Mrs. F. A.*

Gastonia, N. C.—I had a letter from one of your workers, inclosing the tract, "How I Found Health." I read the tract often and finally I committed it to memory and used it many times a day. Suddenly there came a day when I realized that I was healed of constipation. I bless God and you.—*G. M. O.*

Miami, Fla.—I am much stronger and am feeling better than I have felt in years. Daily I thank God and Unity for the help that I have received. Life is now worth living.—*B. R.*

Camp Chase, Ohio—I wrote asking your prayers for my niece, who is in a hospital for the insane. I am happy to tell you that she began improving at once and is gaining daily. She had a fear of poisoning but now she eats three

times a day. Thanks to God and blessings on Unity.—*L. M.*

Valley City, N. D.—I injured my leg severely. Some one called a doctor and I was ordered to stay in bed and to keep my leg higher than my body. The following morning I sent a telegram to Unity, asking for prayers. I worked all day, walking and standing on the limb. I am pleased to state that the leg is well. I thank God and Unity for this demonstration of His healing power.—*J. E. B.*

Battle Creek, Mich.—My baby was starving; we could not find food that agreed with her. A friend gave me your address and advised me to write you about the baby. Before I received your reply we found the right food and that was the end of our trouble with her. She is now very well and strong.—*Mrs. I. D. C.*

Blue Springs, Mo.—I wrote you for healing prayers for my mother. She had a marvelous recovery from a paralytic stroke and is able to be about. All traces of the disease are gone. Thanks to God and to Silent Unity.—*Mrs. A. Y.*

Victoria, Mo.—I sent you a telegram asking prayers for my daughter. She had gone down in fifteen feet of water and was under water for fifteen minutes on the bottom of the lake. She was unconscious from 2:30 in the afternoon until 11:30 that night. Doctors said that she could not live but she is well and strong today. I thank God and Silent Unity.—*A. M. R.*

Chico, Calif.—This is to let you know of my baby's recovery. The night that I telegraphed for prayers, the baby had been taken to the hospital. An X-ray of his skull showed two long cracks. He was suffering agony from his head and his right eye was paralyzed. That night he began to mend. He rested well and his head pained less. Now he is normal again. I most sincerely thank and praise God and you. Please accept this love offering; may God bless it and multiply it a hundredfold.—*Mrs. F. R. E.*

Toledo, Ohio—Nearly two years ago I wrote Silent Unity for prayers for healing of my eyes. One doctor said that I had cataracts; another confirmed this diagnosis. Today my eyes are in good condition and my sight is as good as it was several years ago. I thank God and Unity.—*M. A. W.*

Ogdensburg, N. Y.—About two weeks ago I wrote you for prayers for my husband, who had been suffering for nearly a year from eczema in the palms of his hands. The

night after I mailed the letter he slept all night. When we saw the improvement in his hands in the morning we both said that it was a miracle, as he had tried many so-called remedies without relief. Each day since, there has been marked improvement and now the hands are almost entirely healed.—*Mrs. W. H. P.*

St. Augustine, Fla.—I thank you again for your letter and for the book of instructions. After I wrote you, and without my offering a word of persuasion, my husband stopped taking medicines and drugs. His side is healed and he is entirely normal again. God bless you.—*Mrs. J. J.*

Bakersfield, Calif.—I telegraphed you asking for healing of diabetes and of carbuncles. I was in great pain and had not slept much for two or three weeks. Almost as soon as the telegram was sent, all pain ceased and I slept "like a top." The carbuncles disappeared. I feel stronger and better and happier than I have felt before in two years. —*A. E. M.*

Ogden, Utah—I am healed of a very severe case of rheumatism and I am growing stronger physically and spiritually. I feel that I am one with the Father and that his loving care constantly surrounds me.—*E. R.*

Portland, Oregon—When Mrs. C. telegraphed you for prayers that I might be healed of cancer, it was not believed that I would recover my health. Within twenty-four hours after the sending of the message I began to realize healing within. The pain lessened, my mind cleared so that I was able to concentrate upon the healing word, and gradually strength returned to my body. My friends marvel at the change that is taking place in me, and I rejoice in being able to give the credit to the faithful workers in Silent Unity. The doctors who attended my case agree that it is only a matter of time until the growth will be entirely absorbed. My heart fairly sings with praise to the loving Father who has wrought this work in me.—*E. B. C.*

Oceanside, Calif.—I asked Silent Unity to treat my daughter, who had manifested a claim of diphtheria. Through the power of Truth she has completely recovered. I sincerely thank you for your help.—*H. R. R.*

London, England—You may now discontinue your prayers for my daughter's health and eyesight; both have been restored. She writes: "My eyes are quite well again. I can see to read, write, and work, as before. The three months of blindness were dreadful."—*C. M.*

PROSPERITY

Butte, Mont.—Please discontinue prayers to help us in buying a larger home, for our prayers have been answered and we are moving into the new home this week. I am inclosing an offering.—*Mrs. J. F. C.*

San Francisco, Calif.—I got a position about a week after I wrote to you. I thank you. Inclosed you will find a love offering.—*Mrs. A. H.*

Cleveland, Ohio—I want to tell you how quickly your prayers were answered. I sent the telegram in the morning, the buyer bought in the afternoon, and all the papers and details were taken care of within a week.—*B. M.*

Vale, Oregon—I want to return thanks for my blessings which came almost immediately after I sent my letter to you asking for prayers. Money came to me from three sources, and a son whom I had not seen or heard from in years came home. I had kept this boy before the Lord every day; God does hear and answer prayer.—*Mrs. N. L.*

Norfolk, Va.—Several weeks ago I wrote you asking for help, and we have been most wonderfully blessed. My husband secured employment almost immediately after my writing you and he has had an increase in salary. Best of all, his faith is restored.—*M. B.*

Auburn, Maine—Please accept my sincere thanks for the help that I have received. My husband has bought a business and he is prosperous. You may discontinue prayers. —*Mrs. A. E. J.*

Belleville, N. J.—I wrote asking your aid in helping me to find a job. I have been successful and the position is all that I could desire. I thank you very much.—*E. S.*

Tulsa, Okla.—Spirit gives life, health, and plenty. I thank you for helping me to realize this truth. I have been enabled to pass from a salary of ten dollars a week to one paying from ten to thirty dollars a day. It means so much to surrender one's will to God's and to be guided in all that one does and says.—*K. J.*

Des Plaines, Ill.—I wrote for prayers because I unexpectedly found myself without a position. I immediately secured a temporary position, which paid my expenses, and within two weeks was offered my present work, which carries a good salary. I thank you for your help in this and in many other cases in which you have aided me.—*A. C. M.*

Pasadena, Calif.—I did not know all the blessings

that God was anxious to bestow upon me, until I read Unity. I see the power of prayer as I have never seen it before. The reason why my prayers were not being answered is that I did not really and truly believe that He would answer. You may discontinue prayers for me, as I have a better position than ever before and God is with me. I will unite with you in prayer for others.—*E. C.*

Blacksburg, Va.—I wrote you that I was in need of a room. I have secured a lovely room with nice people. All things are accomplished through prayer. I thank you. —*E. D.*

Milwaukee, Wis.—I wrote you for help in finding work. Shortly after I wrote you a position was offered me. I know that this position came only through the prayers and help of the Society of Silent Unity. Please accept the inclosed check and my thanks for what you have done.—*S. W. C.*

Zanesville, Ohio—I wrote you asking help to procure the sale of our property. You had hardly received my letter when we received a very good offer. The deal was closed at a price better than previously offered. May God greatly prosper you in your work.—*A. O. H.*

Minneapolis, Minn.—I am grateful for your prayers in my behalf. The house has been sold and we are ready to move into an apartment. Inclosed find a check which carries with it prayers for the workers in Silent Unity.—*L. B. W.*

Hamilton, Ont., Canada—I wrote to Silent Unity for prayers that I might obtain work. I secured a position the same day that I sent for help. I thank God and Unity for answering so promptly.—*E. P. W.*

New York, N. Y.—A few weeks ago I asked your help in renting some rooms in my apartment. All of the rooms have been taken. I am grateful for this demonstration.—*E. A.*

Detroit, Mich.—I wrote asking your help in finding a position for my husband. I am happy to tell you that he was successful. We are thankful for your help.—*Mrs. W. E. S.*

Evansville, Ind.—We have been showered with good from many sources. Matters have been adjusted that had been left unsettled because it seemed that we could not discuss them amicably. We realize more, every time that we pray or read Truth, just what it means to get into touch

with God and to live practical Christianity. God bless you in your work of uplifting and helping mankind.—*B. H.*

S. Philadelphia, Pa.—I wrote asking for your prayers. Within a week I found a position which is better than any that I have had before. I thank God and Unity.—*E. A.*

Santa Cruz, Calif.—I wrote you asking for prayers to help rent our house, and now, within a week it is rented at the desired rate and to the right persons. I am thankful to God and to Silent Unity.—*Mrs. H. K.*

Chicago, Ill.—I received my appointment to what has been called the worst position in the school system of this city. My friends said: "What a pity!" I did not worry. My heart sang thanksgiving. I took up the work and have been wonderfully guided and helped. I have received personal commendation from the superintendent, and prospects are that I shall be promoted. My school is transformed by the power of love and faith. Every one remarks on the marvelous change. I rejoice that the Lord has made use of me in such a beautiful way.—*Mrs. K. M. F.*

Bridgeport, Conn.—Some time ago I wrote to you for prosperity prayers for my boy who was out of work. He found work almost as soon as I sent the letter. He has now changed to another position without losing time and he has better working hours and more wages than before. I thank Unity for showing me the way.—*Mrs. M. B. H.*

Bracebridge, Ont., Canada—I know that you will rejoice with me because I am free from debt today. I am so thankful to you who taught me the way.—*Mrs. J. G. W.*

Muskegon, Mich.—This is to thank you for helping me to sell my house. I sold it soon after I wrote to you. Inclosed find a love offering.—*Mrs. E. F.*

Washington, D. C.—I have had a wonderful year and I feel that it is all because, through the study and practice of the principles that Unity teaches, I have come into a fuller realization of the wonderful workings of God in and for his children. For several years we have sought a house and could not find one suited either to our desires or to our purse. One day I decided that somewhere the home we wanted was waiting for us and that it would show itself. Immediately my husband's business began to pick up, and my salary was doubled. Shortly after that we found the house that we wanted. Six months earlier we would have thought it preposterous to attempt such a purchase. We are able to meet our obligations, live comfortably, and still put by something.—*Mrs. R. J. G.*

HELPED BY UNITY LITERATURE

Portland, Oregon—I like all of your literature, but Weekly Unity meets one's daily needs in such a subtle way that one is hardly aware of it, except through accomplishment. I enjoy sending it to friends who specially need it. —*B. D.*

New York, N. Y.—I want to thank you for the good that I have received from my study of Unity magazine. My whole life has changed and I am indeed grateful to God and to you.—*Mrs. S.*

Elkton, Md.—I have found Unity Daily Word very helpful. I appreciate the literary skill with which Truth is presented in this magazine.—*C. I. S.*

Detroit, Mich.—The Christian Business Man magazine is always a source of inspiration in our home.—*Mrs. W. F.*

Dar-es Salaam, Tanganyika, East Africa—I have been taking Weekly Unity for two years, and it has influenced me more than anything else in my whole life. I enjoy it all, but the department which especially appeals to me is "Things to be Remembered."—*Mrs. E. D.*

San Francisco, Calif.—I have repeatedly felt the urge to write and attempt to tell you of the great place that Unity Daily Word fills in the hearts of the people with whom I work. All whom I hear speak of it, are saying: "There is always a word that gives just the needed help for the day's problem." We use it at the beginning of every class and every healing meeting, and at the daily noon silence. I thank Spirit that inspired it and that is the sustaining and satisfying substance of every page.—*M. P.*

PROSPERITY BANK

Minneapolis, Minn.—I have benefited from the prosperity bank drill in different ways. I have had an increase in wages and I received a bonus which I had not expected. I am very thankful to God and to Unity.—*M. I.*

San Bernardino, Calif.—Soon after receiving the prosperity bank we sold a lot, and this enabled us to pay off some debts. We are very thankful. All of my ideas regarding finances have changed. I approve of the bank plan and I rejoice in your good work.—*Mrs. C. B. S.*

London, England—When I sent the contents of my last prosperity bank, I asked you to send me another bank and to pray that my son might obtain a suitable position. He had tried so much that it seemed hopeless, but today he

starts work in a post which is likely to lead to better things. —*Mrs. E. M. H.*

Mt. Vernon, Ga.—I am filling the prosperity bank as directed and great blessings are crowning the giving of the weekly offering. We asked special prayers from Silent Unity that my husband might find congenial work. He has employment and has been notified that the company considers promoting him. I also mentioned that we desired to sell our farm for a just and fair price; the farm is sold, the mortgage is paid off, and we are out of debt.—*Mrs. C. M.*

CORRESPONDENCE SCHOOL

Verona, N. J.—Each lesson of the Correspondence Course has proved to be a revelation to me, bringing me into understanding of the true character of God and interpreting the Bible spiritually. I have found the satisfaction that I had failed to find previous to taking up the study of Truth. —*M. B. R.*

Ogden, Utah—These lessons have given me spiritual uplift, quickening of the intellect, and a richer understanding of Truth.—*J. W. A.*

Flat River, Mo.—I thank you for the lessons. I know that I have profited greatly by them. I ask God's blessing upon your work.—*Mrs. W. A. K.*

Tucson, Ariz.—No word can express what the study of this course has meant to my family. With all the power and the understanding at my conscious command I bless you one and all in the name of Christ.—*Mrs. F. W. A.*

Kansas City, Mo.—Each lesson of the course has been a great inspiration to me. Each one has seemed to be just the help that I needed at the time, and has been the means of a deeper and clearer spiritual realization.—*G. L. C.*

Claresholm, Alberta, Canada—I inclose a love offering. God has blessed me very wonderfully since I have become more intimately acquainted with him through the help of Unity.—*S. L. F.*

TITHING

Honolulu, Hawaii—I am tithing all the money that I take in. Every time that I receive a check and deduct the tithe, something nice and unexpected happens. If you want to get joy out of everything, try tithing.—*M. H.*

Hartford, Conn.—Inclosed please find my monthly tithe. I find that the tithing plan works successfully and I am very grateful that Unity has shown me the way.—*J. F. W.*

Astoria, Oregon—I am inclosing my tithe. I thank you for your help in showing us the true way to live. I have had several splendid demonstrations of God's love since studying Unity teachings.—*Mrs. W. A. A.*

Terre Haute, Ind.—I am very grateful for your prayers. I believe in tithing and I know of no better place to send my tithe than to Unity, as I wish to help carry on the great work that you are doing.—*E. S.*

FROM CHILDREN

Livingston, Mont.—I am getting along much better in all of my lessons and I know that with your help I shall keep on improving.—*E. P.*

Toronto, Ont., Canada—I thank you for your love and goodness in praying for me and for my family. God answered our prayers and healed my body. I am so happy. I thank God and Unity.—*V. R.*

Wallace, N. C.—I am getting along very well in school. My lessons used to be hard for me but now the teacher says that I am the best student in the class.—*A. N.*

Round Top, Tex.—I am getting along nicely now that I have learned to love God. I am doing well in all my studies. I thank God and you.—*D. S.*

MISCELLANEOUS

Philadelphia, Pa.—I wrote asking you to pray that God would help me and send children to my Sunday school. I know that God heard your prayer, for now the room is full; we hardly have seats enough for the children. I am grateful to God and to Unity.—*Mrs. S. J. J.*

Lake Elsinore, Calif.—You may discontinue prayers for my healing and prosperity, as I have received perfect health and abundance since writing to you several weeks ago. I am very grateful.—*Mrs. H. H.*

Great Falls, Mont.—I wrote you for prayers, after an operation for breast tumor. I had had insomnia for more than twenty-two years and was in a terrible state generally. My rapid improvement was a wonderful demonstration of what prayer will do if one only stops worrying and has faith in God. I sleep soundly all night and have gained in weight. There has been great improvement in our financial affairs and the answers to prayer have been numerous and almost beyond belief. I praise God for his wonderful goodness to me and I pray often for his richest blessings upon Unity. Your literature is the most helpful and uplifting that I have had the pleasure of reading.—*Mrs. E. S. V.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly ..... $1 a year

Weekly Unity. Devoted to short articles on practical Christianity ..... $1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly ..... $1 a year

The Christian Business Man. Puts Truth into business. Monthly ..... $1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies. ..... $1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly ..... $1 a year

Unity Local Program. Gives Sunday program at headquarters. Weekly ..... $1 a year

Unity Records. Charles Fillmore's voice records of monthly statements ..... $3 a year

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

MAN SIZED BUSINESS HELPS

That old joke about a man's religion being kept in his wife's name is just as antiquated, just as out of place now, as are many of the other "old-timers" that we used to laugh over long ago. The past year has seen a great increase in the interest that men, successful business men, are taking in the teachings of Jesus Christ. They are learning that the Jesus Christ teachings are practical and can be profitably applied to their own business.

Unity School has been prominent in the work of educating men to this knowledge. Among publications prepared especially for the business men are the following:

LESSONS IN BUSINESS—Each lesson of this booklet is based on a teaching or a parable of Jesus'. These lessons are not intended so much as an interpretation of the Bible as to show the definite connection that exists between the teachings of Jesus Christ and the business problems of today. A wealth of discussion and observation of practical worth to all engaged in the business of life. Paper, $.50; khaki, $1.50.

THE CHRISTIAN SALESMAN—A compilation of articles that have appeared in The Christian Business Man and that are of especial interest to the salesman, whether he is selling from the counter in a shop, making a regular territory for staple products, or supervising sales for his business. The real estate man and the advertising man both will find their problems touched upon here. This is the sort of book that organizations with large sales forces will find it profitable to distribute among their salesmen. The price of this booklet is $.50.

THE CHRISTIAN BUSINESS MAN—This monthly periodical contains such a variety of subject matter that it cannot fail to appeal to any business man, no matter what his line of work. Titles of some of the articles published recently by this periodical will give an idea of the diversity of material: "Making Business Substantial," "Getting Real Results," "Selling Truth and Merchandise," "Competitive Courtesy," "Winning a Customer." The articles are not mere theories but are, for the most part, the results of experiences of business men who are applying Christianity to business. The subscription price is $1 a year.

A special discount will be allowed on any of these publications ordered in large quantities.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY GOOD WORDS CLUB

GOOD WORDS CLUB HONOR ROLL

This certifies that the following named honor members have obtained 100 or more members for our club:

F. D. Dunbar, Auburn, N. Y.
R. J. Barbour, Enterprise, Miss.
Ethel R. Egy, Oakland, Calif.
F. L. Egy, Oakland, Calif.
Frederick Van Egy, Oakland, Calif.
Mrs. C. H. Garvin, Dallas, Tex.
Mrs. M. R. Stallings, Dallas, Tex.
Mrs. J. Waddy Tate, Dallas, Tex.
Mrs. A. H. Wilkins, Dallas, Tex.
Miss Inez Hyde, Dallas, Tex.
Mrs. George W. Keeley, Dallas, Tex.
W. H. Campbell, Trenton, Tenn.
Sarah Blocker, St. Augustine, Fla.
Mrs. Naomi A. Johnson, North, S. C.
Miss Blondell Johnson, North, S. C.
Leo Van Houten, New York, N. Y.
Kenneth M. Weaver, Los Angeles, Calif.

Explanation of the Honor Roll: Any Good Words Club member who enrolls 100 members becomes eligible for the Honor Roll. There is no time limit or other obligation. Each member, in obtaining the quota of 100 members, is prompted only by desire to help others to speak good words.

The Good Words Club pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort; therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State .....

(Sign this blank personally and return for enrollment.)

THREE VALUABLE SERIES OF UNITY BOOKLETS

There is a definite idea, a connecting idea, back of each of these three series. If you are a beginner in the study of Truth and are in something of a quandary to know in just what direction to direct your study, you will find much of value in the Beaux Art Series. This series is a concentrated Truth library for the beginner.

If you are working for prosperity in your business or in your personal affairs, you will be wisely guided by the principles outlined for you in the Prosperity Series. The principles upon which prosperity is based are just as definite as the principles upon which mathematics or chemistry or any other science is based. To demonstrate prosperity one must understand the principles governing it.

If you desire simply to further the peace, the harmony, and the success of everyday living, if you desire to fulfill, with harmony and wisdom, the obligations of your daily life, you will find the Inspirational Series valuable in preparing you for each day's activities.

The booklets comprising these three series, and the price of each, are given below:

BEAUX ARTS SERIES—"All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand *and* Loose Him and Let Him Go," by H. Emilie Cady. The price of the series is $1.50; the booklets may be purchased separately for $.25 each.

PROSPERITY SERIES—"Prosperity and Success," by Sophia Van Marter; "Wealth and Wisdom," by Jennie H. Croft; "Giving and Receiving," by Charles Fillmore; "The Invisible Resource," by Charles Fillmore. Price of the series, $1; single copies for $.25 each.

INSPIRATIONAL SERIES—"Morning Meditations," by Jennie H. Croft; "Good Words," by Imelda Octavia Shanklin; "The Spiritual Law in Business," by Wm. I. Hoschouer. The price of these three booklets has recently been reduced. The series now sells for $.75, and single copies sell for $.25 each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

Unity subscribers are watching with interest the progress of Unité in France. The first number of Unité appeared in November; the subscription list was rather small to start with; however the next issue had nearly double the number of subscribers. It has been joyously received by its little group of readers. One of the active workers in France writes very interestingly of the gratitude of the French people. The postman at the office of Unité was given a copy of the November issue; some days later he asked for a copy of the December issue, saying that he was much interested and the friend to whom he was passing on the magazine was interested. And so it goes. The workers there are delighted with the progress being made, and we rejoice with them in their success. We have received several requests for the address of Unité and so we are giving it here again: 56, rue du Faubourg-Saint-Honoré, Paris.

December, 1924, set many new records in the growth of Unity. During the week ending December 16 more new subscriptions to Unity magazine were received than in any previous week. The number of new subscriptions during that week was 3,096. The number of new Wee Wisdom subscriptions received that same week had been exceeded only once. During December, 1924, our mail-opening room received 60,849 letters; of this number 41,927 were sent to the publishing department and were for the most part orders for literature, subscriptions, and banks. This number exceeded the previous record in the publishing department by 2,786 letters. We feel sure that our many friends and subscribers will be as interested and pleased as we have been at this new evidence of the growth and progress of Unity.

Plans are already being made for the 1925 Annual Unity Conference. In fact some of our friends assure us that they have been making their plans to attend this conference ever since last June. The 1925 conference will not be held until the early fall. This change has been made in order that our visitors may enjoy the beautiful weather in Kansas City at that time. This arrangement means that you will have six months yet before the conference in which to save your pennies and make your plans for attending the conference. More detailed announcement of the program will be made later.

The subject of tithing is attracting more interest now than ever before, and every day brings an increase in the number of tithers. And the questions asked by these tithers! An article by Theodosia DeWitt Schobert which will appear in the next issue of Unity magazine, "Authority for Tithing," answers many of these questions. The Home department of May Unity will contain an interesting discussion of the parents' responsibility to the child who is just learning to think along Truth lines. This article is by Blanche Sage Hazeltine, a well-known and popular contributor to our children's magazine. The author brings out very clearly the fact that a little Truth, or rather only a part of Truth, may be a dangerous thing; that really to benefit by Truth ideas the child must have the whole Truth before him. This issue includes a very splendid article on faith, by Horatio W. Dresser.

Our subscribers, when asking a change of address, can very materially assist us by observing carefully the following suggestions: Notify us a month in advance of the contemplated change if possible; if that is not possible, notify us as early as you can. Give both the old and the new address when asking the change; give the name of each Unity periodical to which you are a subscriber. If a relative's address is changed by the same move, give that relative's name and mention the Unity magazines to which he is a subscriber. Under a newly established system in the Unity office the subscription lists for the magazines are kept entirely separate and it is quite possible for us to change a subscriber's address for one magazine without changing that address on another magazine. We must therefore be given the name of each periodical on which an address is to be changed.

What will you have for breakfast tomorrow? For luncheon? For dinner? This is the bugaboo that haunts the conscientious housewife. Perhaps her meals are not as nourishing as they should be; perhaps there is a tiresome sameness about them; perhaps they are not balanced as they should be. Unity Inn Cook Book was prepared for the conscientious housewives who are looking about for assistance with these problems. This book contains more than 900 tested, meatless receipts and eighty-four balanced menus. It is attractively bound in blue keratol and sells for $2 a copy. A food specialist says: "When the weather begins to moderate, immediately reduce the intake of animal food and increase the intake of fresh vegetables."

There have been many changes in the Unity Records since they first made their appearance. These changes have been due to experiments that have been going on constantly in our recording laboratories. Each improvement that we have been able to make has been put at once into the records. The record for the month, January 20 to February 20, shows a more radical change than do any of the previous ones. Instead of two thin records, we are now using one double-faced record. The new record is larger and thicker and consequently much more substantial than the others have been. The voice of Charles Fillmore speaking the class thoughts for the month is very clear and distinct. Many of the subscribers to the Unity Class Thought Records have said that the records would be of further benefit to them if they might have the words in printed form also. We are now including with the records a printed slip containing the exact words of the records. To get the best results from the records themselves one must use new steel needles.

It is permissible for any author to offer his theories to the world. So long as they are mere theories, they may or may not be of any real value to the world. "Christian Healing" is not theoretical. Every idea in it has been tested and proved during the years of study and meditation which Charles Fillmore has given to metaphysical laws. It is this fact that makes it of undeniable value to any reader who will study and practice the ideas set forth in it. That this book may be available to all, we have published it in a variety of bindings, one of which is sure to please any of our readers. These bindings are: paper cover, $1; cloth, $2; keratol, $3.

Already Unity is giving thought to a Unity calendar for 1926. With the standard before us of an improved calendar every year, we feel that the one for 1926 is going to require considerable thought. This much has been decided—the 1926 calendar will be a Myrtle Fillmore calendar, and the Truth statements used on the calendar will be taken from Mrs. Fillmore's writings. We also plan to have this calendar ready for sale early next fall.

"Lessons in Truth," by H. Emilie Cady, has now been translated into Norwegian. This is the first of our books to be printed in this language. The prices of the "Lessons in Truth" translations are as follows: French, $.75; German, $1.25; Italian, $.75; Norwegian, $1.

The Good Words Club has a screw-back button to be worn in the coat lapel. This button is similar in design to the Good Words Club pin. Both are beautifully and daintily designed in blue enamel and bear the symbol of the Three Wise Monkeys, signifying, "See no evil, hear no evil, speak no evil." Price of either the button or pin, $1.50.

Many of us have accepted the teachings of Christ but have made one exception to their practicality. We have said: "Oh! yes, these teachings are fine but they do not apply to the modern business world!" We are learning now that they do apply. The Christian Business Man is a magazine that is helping us greatly to learn how to apply the Christ principles and how to get the most good out of their application.

HAVE YOU SEEN UNITY DAILY WORD

This is our new monthly magazine of daily lessons. It is now in its eighth issue and is enjoying a very healthy circulation. The magazine has a special mission and will meet your needs to an extent which will astonish you.

A full page is devoted to the lesson for the day. Lessons are augmented by quotations from Unity textbooks and the Bible. There are no references to look up.

Send for a sample copy or, better still, send $1 for a year's subscription. You will like Unity Daily Word.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

CALIF, ALAMEDA—Home of Truth, Grand and Alameda
ARCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
BERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 1037 Colusa
CLOVERDALE—Truth Cen
EL CENTRO—Unity Reading Rm, First Natl Bank bldg
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Unity Truth Cen, 925 Divisadero; Emilie Weisenberger, 105 N Van Ness
HAYWARD—Unity Truth Cen, 448 Castro
HERMOSA BEACH—Tri-City Soc, Box B
HOLLYWOOD—Unity, 5640½ Sunset blvd; Phedra McKee, 1556 Morningside Court

HUNTINGTON BEACH—Mrs J A Wood, 207 Detroit
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 4312 Rosewood; Bullock's
MODESTO—Unity Reading Rm, 1030 12th
OAKLAND—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg
PALO ALTO—N T Truth Cen, 565 Hamilton
PASADENA—Unity Soc, 345 W Calif; Brown Shop, 190 E Colo; Church of Truth, 333 Summit; Unity Cen, 40 and 42 Oak Knoll
RIVERSIDE—School of Christianity, 1263 Main
SACRAMENTO—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 P, apt C
SAN DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; House of Blessing, 2109 2d; Meta Lib, 1023 7th
SAN FRANCISCO—Unity Cen, rm 412, 251 Post; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 358 Sutter; The Emporium; Jessie J Knox, 11th ave
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SAN PEDRO—Unity Cen, 934 W 11th; Unity Truth Cen, 460 10th
SANTA BARBARA—Truth Cen, rm 39, 17 E Carrillo
SANTA CRUZ—Universal Truth Cen, 15 Alta bldg
SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
COLO, COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10
DENVER—Unity Cen, 302 Community Chest bldg; College of Divine Science, 1819 E 14th; Power Pub Co, 4235 32d
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Caroline Clark, 36 Carroll
WASHINGTON—Unity Soc, 1326 I, n w; Unity Truth Cen, 1214 U, n w; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, n w
FLA, JACKSONVILLE—Unity Cen, 302 Clark bldg
MIAMI—Mrs Geo C Bischoff, 3328 N Miami
ST PETERSBURG—Unity Cen, E 226 10th ave N
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, box 581; Unity Truth Cen, 112 Hyde pk place
GA, WAYCROSS—Truth Cen, 1219 Pitman
IDAHO, MONTPELIER—Verna I Shupe, box 531
POCATELLO—Mayme Myers, 805 S 9th
ILL, CENTRALIA—Meta Lib, Trust Bank bldg
CHICAGO—Unity Soc, 500 Capitol bldg, 159 N State; Unity Fellowship, 501 Music College bldg, 64 E Van Buren; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity Study Club, 11749 Union, W Pullman
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
MOLINE—Truth Cen, 1620½ 3d
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 408 South
IND, ANDERSON—Community Service Cen, 1607 Madison; Glen M

Tait, 505 Farmers Trust bldg
Fort Wayne—Unity Study Club, 1210 S Calhoun
Indianapolis—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Practical Christianity, 74 When bldg; Truth Temple, 621 Meyer-Kiser Bank bldg
Kokomo—Mrs Norman Simpson, 523 S Washington; Sander's Bkstore, 119 E Walnut
Marion—Boston and Big Store
Vincennes—C S Miller, 316 Main
Wabash—Alice M DePuy, 75 W Maple
IOWA, Cedar Rapids—Unity Cen, 1011 2d, e
Des Moines—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
KANS, Kansas City—School of Christianity, 1936 N 6th
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healca, 824 S Martison
KY, Louisville—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Unity Cen, 1620 S 2d
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Christ Church, 5641 W End blvd; Rev J S Wright, 2539 Orleans
MAINE, Saco—World Helpers, Flagg Pond rd
MASS, Boston—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston
Cambridge—Truth Cen, 71 Martin
Lowell—Mrs Frank W Derby, 11 Cascade
Springfield—Unity Cen, 21 Besse Pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; John V Sheehan, 1550 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—School of Meta, 417 Stevens, Nellie A Thompson
Grand Rapids—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 303 Seymour
Port Huron—Helen S Carpenter, 1134 Pine
Saginaw—Unity Center, 315 Tuscola
MINN, Duluth—Mrs E Lee, 326 E 2d
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744 4th, s; Ernest C Wilson, 1607 Nicollet
St Paul—Meta Lib, 99 Garfield; Soc of Truth, 446-A Wabasha
MISS, Greenwood—R L Hataway, 807 S Main
MO, Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Bookman Lib, 1108 Grand; Unity Cen, 203 Jewell bldg, Armour and Troost; Emery, Bird, Thayer; Cummings Bkstore, 227 E 9th
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—H H Schroeder, 3537 Crittenden; Divine Science Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell

MONT, Butte—Keefe Bros, 25 Park
NEBR, Falls City—Unity Cen, P O Box 435
Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 Howard
NEV, Las Vegas—B M Bower, Box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Kentucky ave bkshop, 163 S Kentucky
East Orange—Divine Science, rm 7, Triangle bldg
Elizabeth—Unity Soc, 1081 E Jersey
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Newark—Unity Soc, Riviera hotel
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Classes, 774 E 4th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Staler; League for Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42d; Center Pub Co, 828 7th; Divine Science Pub Co, 113 W 87th
Rochester—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main
Canton—Ralph Young, 139 Cleveland, s w
Cincinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
Cleveland—Truth Cen, 725 Hickox bldg; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Ann Whitcomb Fairfield, 9th flr, B-2, Hotel Cleveland
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Hamilton—New Thought Unity Temple, 440 N D
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Rocky River—Unity Cen, 19330 Frazier dr
Toledo—Unity Class, 656 Pleasant pl
OKLA, Boley—Mrs Annie C Hughes, Box 44
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Tulsa Bkstore, 19 W 3d; Mrs B M Wilson, 1204 N Elgin
OREGON, Mill City—Jennie Christensen, c/o Mrs A Hinkle
Portland—Meta Lib, 312 Central bldg; Realization League, 727 Corbett bldg; Tansing Book Co, 380 Morrison
Park Place—Clara H Rosebraugh
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Truth Cen, Reed House
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut
Pittsburgh—Kingdom School, 819 Wabash bldg; Grail Bkshop,

3012 Jenkins arcade, 3d flr
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307
TENN, MEMPHIS—Unity Cen, rm 4, Woman's bldg
NASHVILLE—Unity Cen, 206 Maxwell House; Life Builders, hotel Willard
TEX, AUSTIN—Griegs, 910 Congress
DALLAS—Unity Soc, 1311 Elm; Mrs C H Garvin, 1401 N Beckley; Unity Club, 3606 Roseland; Unity Circle, 1631 Pine
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg
PALESTINE—Mrs P D Wolff
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, NORFOLK—Unity Cen, 2817 Villa Circle; W M Freeman, 317 Granby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 27th
RICHMOND—Beauty Culture Cen, 628 N 7th
WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
SEATTLE—Unity Class, 4093 Arcade bldg; Seattle Cen, 504 Home Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Cen of Philosophy, 537 Waldorf hotel; Bookery, 4241 University way; Robert McKnight, 155 Sanitary market; Broadway Neighborhood Church, 821 E Howell
SPOKANE—Spokane Bk Co, 44th and Ray
TACOMA—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore, 1317 Pacific
W KELSO—Unity Cen, N, Main and 4th
WIS, MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, 142 S Durbin
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—New Thought Cen, 140 Elizabeth
B W I, PORT OF SPAIN, TRINIDAD—Winston V King, 18 St Joseph rd
CANADA, MONTREAL—Edith Clapp, 2588 A Esplanade
MOOSE JAW, SASK—Unity Cen, N Basement, Hammond bldg
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 53 College
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 672 Alverstone
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fleet
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C, 4; The Rally, 28 Denmark, N E 2; Theodore Waterman, 146 Church rd, Upper Norwood, S E 19
INDIA, AHMEDABAD—Raikhod, Academy of Divine Science
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by your study of Truth and wish to help others to see the light are invited to join Silent-70 and take up the work. Write to us for information.

We give the following testimonials:

East Jordan, Mich.—Will you please send me literature for sowing the seed of Truth. For years I have subscribed for Unity and Weekly Unity, and now I subscribe also for The Christian Business Man, and Unity Daily Word. I always give the magazines to others when I have read and studied them from cover to cover. I also have used the Prosperity Bank and have sent Truth literature to many friends in that way. God bless Unity and its wonderful work and teaching. Unity is a daily help in right living, and has been the greatest help in my life.—*Mrs. M. C.*

A Penitentiary—I received your literature and distributed it among the boys; they seemed much pleased. I could see them sitting around, reading the pamphlets. I thank you for the Silent-70 membership card. Pray that I may be successful and keep my health and gain wisdom and understanding. Yours, very happy in Christ.—*A Prisoner, Silent-70 No. DP-68.*

HOW DOES HEALTH HAPPEN?

Health does not happen. It is your divine birthright, when you know and claim your Father, whose image and likeness you are. Are you claiming a physical disability, thinking that it is God's will for you to be in this condition? Dismiss this idea and learn of God's love as taught in the

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CORRESPONDENCE SCHOOL DEPARTMENT

FOR SUBSCRIBERS IN FOREIGN LANDS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in May Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.

May 20 to June 20

"Bless Jehovah, O my soul . . .
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases."

PROSPERITY THOUGHT

Held daily at 12 m.

May 20 to June 20

"Bless Jehovah, O my soul . . .
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things."

UNITY PUBLICATIONS IN FOREIGN LANGUAGES

The following named Unity publications can be supplied in the languages indicated. Other Unity publications are now being translated into foreign languages. When these are completed and ready for sale, announcement to our subscribers will be made on this page.

Directions for Beginners	German, $.25; Spanish,	$ .10
Finding the Christ	German or Spanish,	.25
Lessons in Truth	French or Italian, $75; German,	1.25
Lessons in Truth	Norwegian,	1.00

"Lessons in Truth," by H. Emilie Cady, has now been translated into Norwegian. This is the first of our books to be put into that language. A letter from one of our subscribers in Norway says: "I rejoice that this widely known book, that has been such a great spiritual help for so many in English speaking countries, is now available to Norwegian readers. This book will surely become a great blessing to many in Norway and will gain the distribution that it deserves. It is excellently translated."

With this recommendation from one familiar with the language and the people of Norway, we feel doubly assured of the value of the book to the people of that country. The price of this book in the Norwegian translation is $1.

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks	$1.00;	$1.50
Bible, American Standard Version		4.50
Book of Silent Prayer	paper, $.50; keratol,	2.00
Christian Healing	$1.00; $2.00;	3.00
Study Helps and Questions for Christian Healing		.15
Divine Remedies	paper, $.75; keratol,	3.00
Cook Book, Unity Inn	washable cover,	2.00
Lessons in Business	paper,	.50
Lessons in Truth	$.75; $1.50;	3.00
Question Helps for Lessons in Truth		.15
Miscellaneous Writings	$.75; $1.50;	3.00
The Garden, the Gate, and the Key		1.50
Treasure Box		.50
Truth in Song		.50
Wee Wisdom's Way	paper, $.75; de luxe,	1.50
Wee Wisdom Picture Book, Vol. I, II, III	each	1.50
Beaux Arts Series (6 booklets): All Sufficiency in All Things; Directions for Beginners; Finding the Christ; God's Hand *and* Loose Him and Let Him Go; Practice of the Presence; Trusting and Resting	each	.25
Bible and Eternal Punishment		.15
Christian Salesman, The		.50
Consecration of the Room, The		.25
Creation and Re-Creation		.50
Faith that Removes Mountains		.25
Finding God		.25
Finding the Christ	keratol,	1.00
Getting the Clear Realization		.25
How to Attain Your Good		.25
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In Christ's Garden		.50
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Love's Roses		.25
My Litany		.10
Oneness with God *and* Neither Do I Condemn Thee		.25
Philosophy of Denial		.35
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Sayings of Jesus Christ, The		.35
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"There is nothing in the universe so powerful as an idea whose time has come." It is quite possible that your idea of the laws governing prosperity is very clear and firm and that you believe in the unfailing power of these laws, but if you have never attempted to make this idea an active one you have not demonstrated your own prosperity. "There is nothing in the universe so powerful as an idea whose time has come." Without sufficient momentum to carry it on, it is of little value.

The Prosperity Bank Plan aims to give you the discipline that will set in action the principles that you are studying—to give the idea momentum enough really to be powerful.

Are you familiar with the details of the Prosperity Bank Plan? You may send for a bank, subscribe for Unity for three of your friends, and pay for these subscriptions at the regular subscription price within ten weeks. During this period we will give you our prayers for your prosperity. In return we ask only that you follow faithfully the Prosperity Bank instructions, carefully and thoughtfully repeating each day the prosperity statement sent you.

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Please give me special prayers for increased prosperity and send me a prosperity bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $3 to pay for Unity magazine to be sent to each of the persons named on the attached sheet of paper, and will send this amount to you within ten weeks after receipt of my bank.

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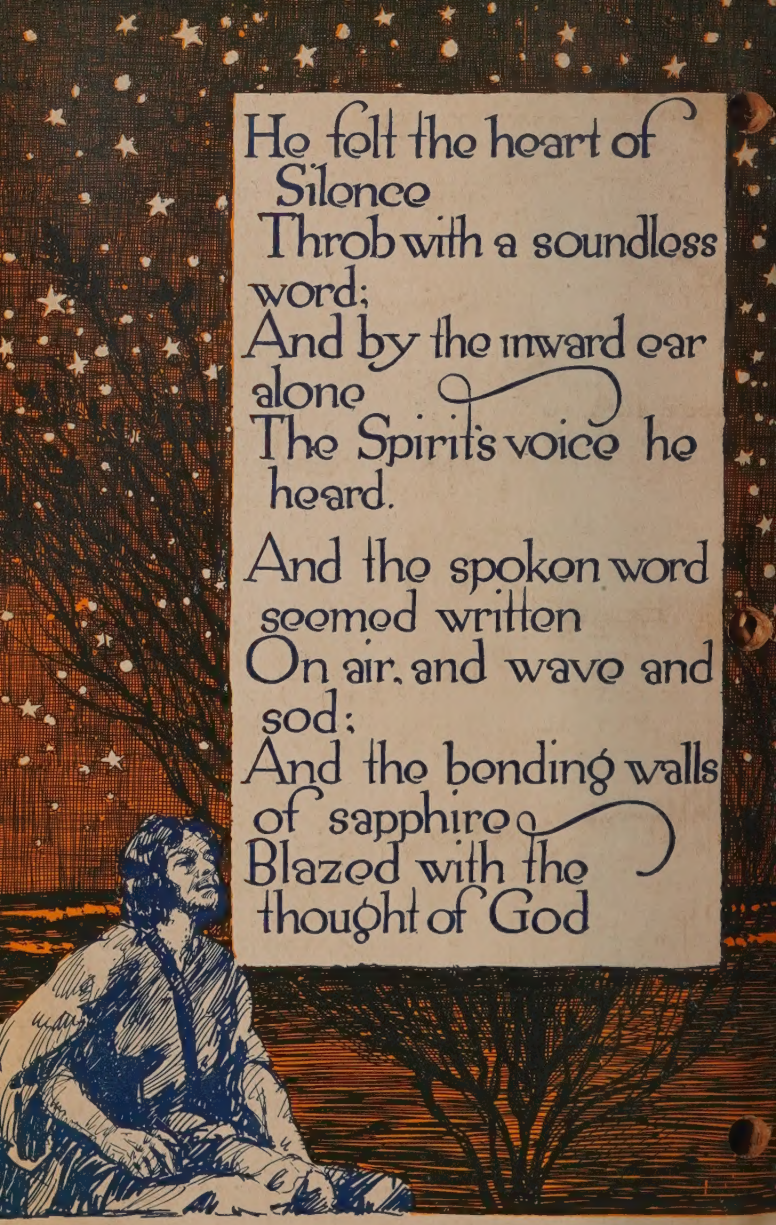
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

He felt the heart of Silence
Throb with a soundless word;
And by the inward ear alone
The Spirit's voice he heard.

And the spoken word seemed written
On air, and wave and sod;
And the bending walls of sapphire
Blazed with the thought of God



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